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Finding the Way

JESUS ANSWERS THE QUESTIONS OF A FRIGHTENED WORLD TODAY

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ROBERT HARRIS GEARHART, Jr.

With an introduction by
HENRY P. VAN DUSEN

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FINDING THE WAY

From the widespread confusion in thought and life today the student world has not escaped. Many individuals within it are asking, "Is there a way out?" When directed to Jesus and his unique solution, they want to know if he does offer anything so different after all. The author trusts that the answer is to be found in the pages that follow.

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INTRODUCTION

In introducing his book, *Jesus Man of Genius,* Middleton Murry wrote: "I do not propose to offer an apology for this book. I wrote it because I needed to write it. The time had come when it had become urgent upon me to make up my mind about Jesus. For reasons which concern myself alone, I desired, if I could, to make him wholly *real* to myself." Many others have felt this same compulsion upon them in recent years. And so we have had a veritable flood of interpretations of Jesus—some of them from persons ill equipped by scholarly knowledge of their theme—Papini and Bruce Barton, Emil Ludwig and Middleton Murry.

We cannot have too many lives of Jesus. Each, whatever its limitations, adds some fresh insight, reveals some hitherto undiscovered secret of the oft-told story; by its imperfect reflection, many are inspired to go direct to the Source of Light for themselves.

Mr. Gearhart presents us with another study of the same Figure, the essence of his conviction, the possibilities of his meaning for men. But his is no impressionistic sketch, nor does he write primarily to clarify his own attitude toward Jesus. He approaches his task equipped by years of intensive study and after careful consultation of the books most important for accurate knowledge of the background and the results of scholarship. And he writes directly to the questions and needs of men, especially youth. In thirteen years as a pastor for students in Philadelphia, Mr. Gearhart has had intimate per-

sonal conferences with something over ten thousand students; their problems are reflected in every paragraph he writes. Two and three times in each week, he has led groups of students in discussions of the significance of Jesus for their thought and life; almost every page of this book has issued from the testing of such discussion. But, most important of all, the interpretation which follows has been born out of the heart-conviction of one whom many hundreds of young people have learned to trust as counselor and to love as friend. He himself would be the first to insist that whatever understanding or strength his friendship may have brought them was due wholly to the influence of One whom he here seeks to reveal.

It is true—we cannot have too many portraits of Jesus. In these pages many will discover quite new insights into the events of his career and their relevance for us. I cannot conceive any one laying them down without being gripped by the compulsion to return from them to the gospel records, and to body forth his own deepened apprehension of their central Figure. I consider it a privilege to commend them with this word of gratitude and introduction.

HENRY P. VAN DUSEN

New York, Apr. 2, 1935.

THE WORLD IN WHICH JESUS LIVED

The self-satisfaction and boasted realism of our day has caused many people to ask "What could Jesus, who lived two thousand years ago, have in common with life as it is lived today? What solution could he possibly offer for problems of which he knew nothing?" Before any one can attempt to answer such questions, he must know at least something of the world in which Jesus lived.

Its Geography

The *known* world, *in days of travel,* was not very much larger than our own.

Its Government

There were many suppressed minorities. Militarism was the keynote of government and graft was rampant.

Its Economics

There was no plan or system. A faulty agricultural system had caused a great shift of population, with its attendant problems of housing, unemployment, and misery.

Its Society

There was little if any recognition of the value of individual personality. Sex ethics had practically disappeared. Human life was cheap. Racial lines were sharply defined and hard to cross.

Its Religion

Real faith in men and gods was "out of joint." Formalism and indifference, bigotry and hatred, had nullified the best in religion and constantly stifled the voices of the prophets and the leaders.

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All of the facts never can be tabulated and considered but from those that are known and may be compared—in what areas, if any, was His world different from that of today?

I

THE WORLD IN WHICH JESUS LIVED

A Criticism of America

Many critics of American life today often declare that the desire for the real and the matter of fact has resulted in the creation of an American "soul" which, lacking an appreciation of the beautiful, is intent solely upon a return from the money or effort invested. To any one who really knows America this criticism is shoddy and superficial, yet it has sunk deep and is often unquestioned.

What Had Jesus in Common with Us?

Because of this it is not difficult to understand why honest beginners in the art of living frequently ask: "What could Jesus, who lived two thousand years ago, have in common with life as it is today? Life for him was very different from my life, and the circles in which I move would be inexplicable to him. He talked of the beauties of the lilies of the field and lived in an easy-going time. He knew nothing of tenements, unemployment, or food shortage; suppressed minorities, color lines, or religious bigotry; war debts, disarmament, or tariff walls. His religion is a religion of niceties and of platitudes and does not come to grips with the realities of this day, for he never knew what they were like."

A Matter-of-Fact World

On the contrary, Jesus lived in a matter-of-fact world. But what kind of a world was it in reality? Since he was a small-town boy his circle of intimate companions and

friends were not those of the great city and the wide world, yet one of the great commercial trade routes, that in his day lay like a network over the entire Empire, went by his door. His was no day of the stay-at-home. He lived in the center of a period of two hundred years in which more people went touring than in any other age of the world's history except that of our own motorized America. There were guide books for tourists detailing not only the best roads to travel but also the sights that the traveler should not miss. Every community had its "points of historic interest," glibly explained by guides who stationed themselves at the edge of the town. "Here is the spot where the Greek ships landed at the beginning of the siege of Troy. There stands the statue of Pallas fallen from Heaven. These are the anvils of Zeus. Do not walk so carelessly through that grass—under it lie the bones of Priam." This city had its theater, its stadium; another made much of its boating and bathing facilities. Moreover, although most of the tourists camped out when they stopped for the night, there were tourist inns everywhere—"The Great Eagle," "The Wheel," "The Olives," or "The Great Crane," where "friendly service, baths, and comforts" were provided. One proprietor displayed this sign: "Here Mercury promises gain, Apollo health, Septumanus [the owner] meals and rooms. Any one coming in will be the better for it. Stranger, look well where you stay." Another: "One word, traveler! Come in and our bill of fare will do the rest."

Tourists' Tales

Even though Jesus was provincial by birth, in such a

world he could not long remain so. These tourists who followed the road by his home brought many a tale of their home cities and those through which they had journeyed. They told of milling throngs crowding great stadia to witness some athletic carnival and now shouting themselves hoarse for joy at a victory for their favorite or again mobbing an official for fancied or real unfairness. They described long lines of unemployed receiving doles of food and clothing from the state. They railed at the concentration of wealth in the hands of the few, resulting in the establishment of huge landed estates (*latifundia*) presumably for the production of grain on a large scale, but which actually resulted in pauperizing the laborers through the inability of the owner to produce grain in competition with that supplied by the foreign traders. He heard tales of crowded slum districts where these unfortunate laborers were compelled to live. To be sure, the living standards of those days were not ours, but the slums of the cities were notorious even then. Travelers could honestly tell of tenement houses, human rookeries, six and eight stories high, frequently with two or more families in one room, rickety in construction, without sanitary facilities or water, unheated in winter and unventilated the year round. They could tell of squalor, misery, and destitution without the possibility in time of sickness of even the medical care of that day. Certainly they told of loan sharks who ultimately sold their debtors into slavery; of great wealth squandered by the few in banquets, racing, and gambling; of a government once republican but now seized by a military clique and being exploited by them at will. Others told about government officials who, on receiving

contracts for buildings, aqueducts, or other public works, did shoddy work or shamelessly embezzled the money and then escaped punishment through friends at court. Yet others told of priests who went through their pontifical duties as mere forms, and of devotees to whom the rites of religion had become external gestures to conceal their internal scepticism. There were pitiful tales of homes broken at will, of persons seeking for liberty and finding license and in license bestial debauchery; of the instability of every tie, with the possible exception of loyalty to the state; of the merciless exploitation of human life—extending even to the children of the exploiter. There were disturbing stories of disquiet and unrest everywhere, of submerged minorities restless under military autocracy, of the emergence of strange gods and cults on every hand as people sought to escape external distress by internal solace, of a world in which the classes were first and always interested in material gain while the masses struggled and died without the barest necessities of life.

The High Lights Deepen the Shadows

In sharp relief, the travelers told of temples erected to the god of wisdom over whose doorway was the exhortation "Know thyself," which had become so familiar that few paused to ponder it. Others told of philosophers who discoursed wisely to any who would listen, urging them to "remember that it is necessary to make beautiful one's moral purpose and root out worthless opinions; that none can expect to devote their lives to one sort of living and yet make progress in another; that it is better to starve a free man than to live lux-

uriously, the slave of worry; that life is a stage—the gods write the play and select the cast, and ours is but to play our part well." But the masses of men went by hearing little, heeding less.

Hundreds of stories such as these—mostly somber, a few bright—must have been told by the travelers from all parts of the known world as they passed through Palestine as a part of the great empire of Rome. To a sensitive youth they pictured a generation of mankind who needed sorely to find some way out of the hideous morass that life had become.

Jesus Acquainted With the World

These things were not entirely new to Jesus. He had seen many of them in miniature in his own little world. Then, too, strange as it may seem, he perhaps read the species of newspapers called *Mikhtabhim* that were circulated in Jerusalem at that time. (*Cf. Tosephta Shabbath,* XVIII.) These news sheets were carried about by individuals much like "sandwich boards" or the advertising broadsheets used by news vendors in London today. Sabbath editions, however, were not allowed, unless some public event of national or international importance had happened.

The Jews a Submerged Minority

Jesus belonged to one of the submerged minorities of the day. By the terms of a treaty of amity and confederacy, requested by the Jews and written by the Romans, Rome had been left free to act according to her pleasure in all matters of Jewish government. And act she did, flagrantly pillaging the temple in Jerusalem, supporting

upstart pretenders to the Jewish throne, exploiting at will through enforced taxation which frequently amounted to confiscation. Whenever nationalistic feeling made itself felt in revolt, that revolt was cruelly stamped out. Many had been the occasions when that mercilessness of Rome had been shown. Jesus' friends or possibly he personally had seen thousands killed in the wholesale butchery of war. Human life was cheap.

Bigotry Begets Bitterness

Unrest was always in the air. The Rome-supported rulers made ever fresh demands upon the impoverished nation. Now a temple was to be built at Sebaste or Cæsarea, or some huge contribution was to be sent to the Olympic Games, or some new Roman tribute had to be met. The cause as well as the act of this financial oppression only too often touched not only the political but the religious consciousness of the people as well. Among the religious leaders, whether priests or laity, religion had largely petrified and become a matter of the observance of ritual rather than of personal relationship with God. As is usual, fierce bigotry accompanied this hardening process, and when the money needed for the simplest of necessities was demanded in order that it might be spent for the glorification of strange gods, enemies of Jehovah, the people were bitter.

The Classes "Cross the Line"

Generally this bitterness was limited to the masses. In the classes, to be Romanized or Hellenized was the mark of social distinction, and any indication of race or of religion that could be obliterated was speedily got rid

of as a means of "crossing the line" and becoming socially acceptable. Jesus knew the sting of racial discrimination: to be a Jew was to be despised. His stratum of society was the last to feel the pull toward the assimilation of cultures (which begins in the top and in the bottom layers—the aristocrats hoping to gain wider prestige thereby and the "lower tenth" having little of idealism and less of property to lose).

Memory Verses for the Masses

In that middle class there was a strong movement to raise the ethical and religious standards of living, which persisted long after Jesus' day. Teachers with great reputation and influence reduced many of the practical aspects of their faith into epigrammatic forms that became national memory verses. Some familiar ones were:

"On three things the world is stayed: the Torah (the five books of Moses), worship, and the bestowal of kindness."

"Judgment, truth, and peace support the universe."

"Let the needy be thy household."

"Whoever does not teach his son to work, teaches him to become a thief."

These sayings, however, were of, by, and for Jews, and tended only to intensify the already dominant spirit of ingrowing racial pride and religious separatism.

The Coming Kingdom of God

Every move of oppression and discrimination, whether political, economic, or religious, added fuel to the blazing spirit of nationalism which constantly found expression in talk about the Kingdom of God. His people

were a nation that apparently were rapidly disintegrating and they were struggling against absorption by another infiltering, bustling, money-mad nation that represented all that was hostile to their tradition and their Divine King. For them the Kingdom of God was in no sense simply an ideal; it was flaming reality and the one way out of their distress.

The Government of Jesus' World

This was the world in which Jesus lived—a small nationalistic circle of distressed, disillusioned humanity within another circle as large as the known world, similarly distressed and similarly disillusioned. That whole world was a confused mass of incoherent, struggling nations and races held in submission by a ruthless militarism. This militarism had given an international network of splendid public highways, a system of courts in which a common law was dispensed, a uniform coinage, a common language; but it winked at graft, and "justice" was the caprice of a deified emperor.

Its Economic Policy

Of economic policy it had none. Tillable land was exploited until it became barren and then was abandoned by thousands of square miles. The unfortunate laborers, thus robbed of employment, thronged into the cities to live below the poverty line, subsisting on public charity.

Its Society

Society was rotten to the core. The upper levels led the way into complete disrespect and disregard for the

sanctity of the individual and any ideals that he might have. Sex morals had fallen indescribably low. Life was so cheap that Hilarion, an Egyptian, writes from Alexandria to his wife Alis on June 17, 1 B. C. (present-day reckoning), . . . "when the baby is born, if it is a boy, keep it; if it is a girl, throw it out."

Its Religion

As might be expected, religion was at a low ebb. Scepticism was common, although the public ritual of worship was generally observed. In some of the more provincial areas, such as Judea, where national independence hinged on the national creed, religion had degenerated, even among the most ardent, into bitter disputes over the meaning of words and phrases, and into microscopic interpretations of a voluminous legalism that seldom if ever hinted at a personal relationship with a real active, loving, interested God.

Such was the world that faced Jesus. How did he face it?

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JESUS' SIX POINTS

As Jesus faced the world he found it bristling with problems and questions and difficulties for which people demanded a solution. Early in his ministry he made a statement covering six areas in which these questions made themselves felt. (Luke 4: 18.) The statement was not original with him, but *his interpretation* was new—unique.

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1. Who were the poor? What is the good news? (Matt. 5: 5.) Happy are those who are not self-seekers—the earth belongs to them. In the ultimate analysis to whom does the world belong—the givers or the getters?

2. Who are prisoners in the largest sense? How may they be released? In the interpretations of religion prevalent in Jesus' day men found nothing of real freedom. Can the formalist or the legalist ever be free? Jesus demonstrated a God who was freedom and life. Paul later described the effect of this in Col. 1: 20. How may this freedom be appropriated?

3. Who are the broken-hearted? What could be more heart-breaking than to be sincerely seeking for God and not finding him? (John 3: 1 ff.; Luke 18: 18 ff.) How and where can certainty be found?

4. What is the most obvious "blind spot" among men? (Matt. 23: 24.) In practice, can religion and ethics be separated? What areas of life are beyond the interest of God?

5. What really constitutes tyranny? What guarantees freedom?

6. When can such a program be realized?

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What element did Jesus omit when quoting from Isaiah?

What clue to his solution of life's problems does this suggest?

Have you ever compared the last verse of the Old Testament with the next to the last of the New?

What does this suggest?

II

JESUS' SIX POINTS

An Emancipation Proclamation

When Jesus faced the world that bristled with so many problems, questions, and difficulties, he selected the most natural approach: that is, by the way of the very religious literature of his own nation, which had been twisted and explained away into a place of empty uselessness. More than five hundred years before Jesus' day one of the greatest of the Hebrew prophets had lived through a similar time of bitterness. He had written of the relief and deliverance that were to come, and the focus of Jewish hope was in his prophecy. After tracing the cause and course of the misfortunes of his countrymen, he had penned, in the 61st chapter of his writings, an emancipation proclamation.

"Jehovah hath anointed me to preach good tidings to the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the year of Jehovah's favor and the day of vengeance of our God." (Isa. 61: 1-2, American Standard.)

A Significant Omission

In one of Jesus' first public utterances (Luke 4: 18) at an appearance in his own house of worship, he pointed to *six* of these sections and indicated that they must become facts in individual and national life before the

hoped-for millennium could be realized. Had he stopped simply with announcing them, even with his significant omission, he would have added little to the confusion of wordy argument then prevailing. But his quoting from this old proclamation was only a beginning, for through his entire life he lived new interpretations of these old phrases. He did not argue; he proclaimed and then lived.

Let us look at Isaiah's life-factors and examine Jesus' living interpretation of them.

"The spirit of the Lord is upon Me, because He anointed Me to preach good tidings to the poor." (Authorized.)

Who Are the Poor?

To an entire race apparently interested only in the material wealth it could accumulate, here was a statement that needed amplification. At an early day He gave it; "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven." In other words, humble-minded, unselfish people are the ones who qualify for citizenship in the Kingdom of God. Was not this a unique teaching to announce to a self-seeking world? Humility and self-effacement in a jealous, money-mad generation where acquisition was the one universal law of life; the cure for humiliation found in humility! What self-seeker ever knows real happiness? In the ultimate analysis the world belongs to the givers and not to the getters. Every generation from Jesus' day to ours bears eloquent testimony to the unfailing truth of his interpretation. One should make his own judgment as he contrasts Jesus and Judas; Pasteur and Bonaparte; Na-

than Hale and Benedict Arnold; Abraham Lincoln and Thaddeus Stevens.

A student of our own generation recently commented, "Who would want to be Napoleon—dead?"

A Cure for Militarism

Such an attitude obviously had clear implications for sufferers in a world stricken with militaristic madness. In his day, Jesus was not only one who opposed such insanity, but his program was unique and had individual as well as national application. Many hopelessly said, "Submit to Rome, and in submitting become part of the very machine that would crush your life." Others said, "Submit—you can't help yourself; but in submitting —hate." Jesus said—and as he said he lived (Matt. 5: 39 f.), "Resist not him that is evil—love your enemies and pray for them that persecute you." At a later day he further amplified this amazing position in his story of the Good Samaritan (Luke 10: 30 f.). Nationalistic and racial hatred, covetousness and greed, can be conquered only by love as it is expressed through individuals.

The second factor that Jesus brought out for new interpretation John Wycliffe states as: "He hath sent Me to send away discharged those who are conquered."

Slaves

It is an exceedingly difficult thing to estimate the number of persons who were held as slaves in Jesus' day. Some have guessed as low as one in four, others as high as seven out of every ten, of the total population in the empire were enslaved. One thing is certain: a very con-

siderable proportion of the people in the whole empire and in every province of it did not own their own bodies. Either they, their parents, or their grandparents had been on the losing side of a war in which their nation had participated against the might of Rome. It is quite probable that Jesus had seen at least one of these convoys of miserable humanity as they plodded along the dusty highway toward a servitude that would end only at death. As he saw them go, hungry, thirsty, naked, sick, wounded, he must have felt, "There goes humanity!"

Humanity Enslaved to Deity

Among the stories that the tourists of his day told must have been one of the great Pantheon at Rome. Here were gathered gods from every corner of the world. Like the gossip-loving Athenians, the Romans wanted their collection of deities to be complete. So in this assembly there were gods of fire, gods of war, gods of wisdom, gods of wine, gods of lust, gods of flies, gods of spring, gods of fall, gods of boundary stones, gods with two faces, and gods with one. The list was almost endless, for every desire or function of the individual or of the state had its god. Humanity had become enslaved to deity and in this enslavement had lost all sense of proportion and of value. This condition was not one that was limited to the capital city. Not far from Jesus' home had been erected a great temple to the emperor and there his *genus* was duly worshipped. In their own way his own countrymen, the orthodoxy-loving Jews, were not far behind. In their fanatical desire to be true to Jehovah they had spun out a fine tissue of regulations in his name. A man

might walk only so many miles on the Sabbath day, but if on the day before the Sabbath baskets of food belonging to him had been deposited at intervals of the prescribed number of miles for "the Sabbath day's journey," he might keep on walking as long as he would, provided he stopped, sat down, and ate from each basket as he came to it. The tassels on the corners of a rabbi's outer robe must be made up of just so many cords and tied with just so many knots or he was not orthodox. The hen that laid an egg on the Sabbath must die on the next day. No rabbi or teacher might speak with a woman in public, even though she be his own wife. A son was required to support his parents, but if he pronounced his property *Korban,* that is, "devoted to God" (at his own hands of course), he was free from all responsibility. Every function of the state, of individuals, or their possessions, in public or private relationship, was completely hedged about by a dusty legalism that had in fact usurped the very place of the God they had intended to worship.

This practical idolatry of legalism had been augmented by venial priests who for generations had purchased preferment and then winked at or openly shared in a shameless commercialization of the formal acts of worship in the great temple at Jerusalem, which was the focus of Jewish religious life.

Men had been led away captive by their self-begotten ideas of God. In his 23rd chapter, Matthew has recorded the complete picture that Jesus himself drew of this self-imposed slavery. They had paid tithes of "mint, anise, and cummin, and left undone . . . matters of the law, justice, mercy, and faith."

A New Picture of God

One of Jesus' distinctive tasks was to show the world a new and a different picture of God. "God is a spirit and they who worship Him must worship Him in spirit and in truth." (John 4: 24.) But the world—and particularly Jesus' world—was weary of definition; it wanted demonstration. He gave it. His life was an unfolding of God. When asked if he was *bona fide,* he simply said, "Come and see." Again, when one of his own followers asked for direct knowledge of God, Jesus replied, "Have I been so long time with you, and dost thou not know Me? He that hath seen Me hath seen the Father; how sayest thou, 'Show us the Father'?" God cannot be defined; he must be demonstrated.

But Jesus, in demonstrating God, could not demonstrate *all* of God. This was well understood in the first century. Paul expressed the general understanding of it in the second chapter of his letter to the Philippians, "Who existing in the form of God . . . emptied Himself and took the form of a servant and was found in the fashion of a man." Any portrait painter must paint on a flat surface in two dimensions and so can indicate only what his subject is like from one angle of view. This, of course, links us closely with Jesus' idea in the endlessly expanding concept of the Kingdom that will be referred to later. But we progress in our ever-widening, ever-deepening grasp of God as we follow after the things that are really excellent, as we climb new mountains of discovery, and as we enter new palaces of beautiful opportunity. If our eyes are open, we invariably find that the way has been traveled by Another:

"Thou hast passed on before our face,
Thy footsteps in the way we trace."

But He Can Be Found

In other words, man can find God, and can appropriate him; but although the point of approach may be different for different individuals, there is only One Way, only One Door—The Way, The Door by which he himself approached men.

The third point dealt with a very different group: "He hath sent me to bind up the broken hearted."

"Blindman's Buff"

Not all men were slaves. Some were freed men and others were citizens by birth. There were honest searchers for God, sincere seekers who were playing a sort of "blindman's buff." What was there for them to find? Confused, discouraged, "broken hearted," they sought hopelessly among those "blind leaders of the blind" for a real God whom they honestly might worship "in spirit and in truth."

Morals and Money

We have records of at least two such honest searchers who came to Jesus. The one was a religious leader, Nicodemus by name (John 3: 1 ff.), who, with thoughtful consideration, came for a quiet talk one evening. Jesus went directly to the heart of the matter.

"You must be born again. You can never expect to find God or enter into his Kingdom by earthly or human ways and means. The very things that have meant most to you—your knowledge, social position, prestige—you must get rid of all this and with the sim-

plicity of childhood substitute trust in a loving Father demonstrated in his self-sacrificing Son."

Luke describes the other, in the original Greek (Luke 18: 18 ff.), as the "richest possible man." He came with impetuous earnestness onto the highway. His honesty was transparent. Jesus loved him at sight. "Go sell what you have . . . come, follow Me." Neither morals nor money *assure* access to God.

Jesus' Program

The very simplicity of Jesus' program made it difficult. Sincere desire cannot end in itself. "Hell is paved with good intentions." Jesus must be recognized as a fine source of information, as providing a way of life, but far above and beyond that he must become life itself and supplant all else in living. Paul expressed it in a phrase, "For, as I see it, living means Christ, and dying something even better." (Phil. 1: 21, Goodspeed.)

The Blind

Closely in line with this third follows the fourth: "Recovering of sight to the blind."

Probably the loss of no other one of the five senses so touches our pity as does the loss of sight. Naturally, therefore, Jesus' promise that he had come to effect the recovery of sight for the blind excited interest, for there were not many homes in which this misfortune was unknown. In his day blind people were far more common than they are today, and in the gospels we constantly find him bringing light out of darkness as he restores the joyful blessing of sight to those who through neglect, ignorance, or wrong-doing have lost it.

The "Blind" Woman of Samaria

But far above and beyond this physical need of men Jesus had something else in mind. One day he had a chance meeting with a woman of Samaria. As they sat there by the well in the hot glare of the noonday sun, they talked of the secret of real living. The woman, although of easy virtue, was well and probably favorably known, for when she returned to town she quickly gathered the villagers and on her recommendation they went out to see and hear him. Her interest had been real but mild so long as the conversation was in generalities, but as soon as he became specific and showed her that her religion and her life could not be separated, he struck fire in her mind.

Life Is a Unit

From his earliest announcements to his last words, Jesus constantly reiterated the unusual pronouncement that life is a unit. Those whom convention had blinded had failed to perceive this, and each according to his own desire had emphasized some segment of living or some function of life. For many, Jesus' position was hard to understand. They thought it should be quite enough to recognize the fact of God in worship and do as one would with one's body or possessions. To meet just such a contention, Paul (1 Cor. 12: 14 ff.) added this explanation: "The body is not one member, but many. If the foot shall say, 'Because I am not of the hand I am not of the body. . . .' If the whole body were an eye where were the hearing? If the whole were the hearing where were the smelling? . . . If all were

one member where were the body? But now they are many members but one body."

"The Blind Spot" of Life

The necessity for unified action has always been recognized as a political maxim. The American colonists had their flag with a rattlesnake cut into thirteen pieces, emblematic of the thirteen colonies, and that flag carried the motto, "Unite or die." But when Jesus applied this principle to individuals they could not all see the point. Some wanted to hate the brothers, whom they had seen, and at the same time love God, whom they had not seen; others wanted to make ostentatious show of their wealth before the world and let beggars lie at their very doors to have their sores licked by the dogs; yet others whose own morals were not above question would stone prostitutes in public. Who are so blind as those who fail to see the areas of life to which God would have admission?

Love, Not Law

This unification of life and its functions was not to be on the basis of duty but was to have permanence because of His followers' desire for it. Only that which we love abides, and life unified on any basis but that of love becomes ineffective at the beginning. Compulsion is the resort of the morally weak. Love, not law, finds the way to God.

Freedom

The fifth prophetic principle to which Jesus gave new interpretation was:

"To send away free those whom tyranny has crushed." (Weymouth.)

Every Jew of Jesus' day thought of these words in terms of liberation from the tyranny of Rome, but to Jesus real freedom was a different problem for each individual. He was interested in securing physical freedom for men's bodies, but he was far more deeply concerned about a more important kind of liberty:

> "Stone walls do not a prison make,
> Nor iron bars a cage."

The confusion of a political upheaval might at any time literally imprison some, but the whirlpool of sin engulfs all. This power of sin Jesus saw as the great tyranny of all time. Its all-pervading character was well recognized by the religionists of his day, but to them sin primarily was the breaking of the formal laws which they had set up. To him the tap root of it all lay within and not without the individual; for example, murder arose out of hate—a personal attitude. Once again his interest lay not only with the group, but more particularly with those who made up the group. He announced that his mission was to provide a changed attitude within the individual, in order that the latter might be transferred from the power of sin into the desired Kingdom of God. As individuals were transformed, the group of which they were a part would become different. But more of this later.

The Millennium Is Here

Finally, he took the sixth element, "To proclaim the acceptable year of the Lord," and added to it, "Today hath this scripture been fulfilled in your ears."

The Kingdom of God, the hoped-for millennium in

which self-aggrandizement would cease, in which the reality of God would be found, in which honest searchers would no longer face futility, in which there was a clear perception of the unity of life, in which sin might be overleaped, was no longer just a hoped-for thing to be arrived at some far-off day, but a present, immediate condition awaiting appropriation by any who would have it.

The Key

Jesus' proclamation, and the interpretation of it that he *lived,* were difficult to grasp. Although his hearers probably did not sense it, their difficulty largely lay in the seventh factor of the old prophet which Jesus omitted (and with reason): "And the day of vengeance of our God."

In this significant omission lay the key of the entire matter. He had come to demonstrate to men a different kind of God than the world had ever known. No longer were wrath, vengeance, and fear to be the catchwords when men spoke of him.

He recognized that there was punishment awaiting for those who maintained attitudes that were contrary to the entire spirit and life of God, who is love. This is quite clear as he draws the picture of the great judgment scene in Matthew 25: 31-46, and in the parable of the rich man in Luke 16: 19-31. But when we gather all such instances together, a study of them clearly shows that he knew God to be no personification of cruel vengeance but One who actually suffered himself because those who suffered had brought punishment upon themselves. Their anti-social attitudes of greed, lust, hate,

and perverseness had made of them, who were sons of God, strangers, foreigners, aliens, enemies in his Kingdom of expanding love. How completely this understanding changed the faith of men may be seen if one compares the last words of the Old Testament—"Lest I come and smite the world with a curse"—with the closing words of the New Testament—"Yes, I come quickly. Come, Lord Jesus."

Because of the light of His whole life, fear was transformed into joyful anticipation.

THREE ESSENTIALS FOR A NEW WORLD ORDER

The question naturally arises, What essential changes must be made in living before these six new conditions which Jesus outlined (Luke 4: 18), could come into being?

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Jesus took men where they lived and from that point he proceeded. "The Kingdom of God" was a phrase current in his day, and he told many parables about it. All of them fall under one of three heads:

1. The Rule of God within the individual (Matt. 13: 33).
2. The Rule of God within the community of believers (Matt. 13: 31-32).
3. The Rule of God endlessly expanding (Mark 4: 26).

1. What is essential for good, wholesome bread? To what portion of my living may I deny him entrance? What is the natural result of a "yeasted" life?

2. What should the "Community of Faith" mean to "The Followers of The Way"? Does a Christian employer have privileges and responsibilities that go beyond those of the non-Christian? What is the place of the Church and can any other agency be substituted for it?

3. What is the final key to the religion of Jesus? Can a knowledge of God be endlessly expanding? What does such an idea suggest concerning "the new science"? What does this offer in the area of prayer?

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However we may interpret the religion of Jesus, can personal loyalty to him be omitted?

Granted Jesus, the demonstrator of God, is there any horizon beyond whose edge his followers may not go?

III

THREE ESSENTIALS FOR A NEW WORLD ORDER

Throughout Jesus' entire life he was constantly living the things that he taught. This would be revolutionary in any day. But his followers saw and heard only a little at a time and did not have the benefit of the impact of his entire life as we do. So it is not surprising that when they heard things like the proclamation of the "Six Points" in the Nazareth synagogue, there was one question on their lips and in their faces—"How?"

How Can These Things Be?

If the joys of such a truly millennial day might be theirs at once, as he said, how could it be brought about? The Master frankly recognized their difficulties and started from the point where they stood. (Confucius once said, "The climbing of the mountain is begun by taking the first step.") So Jesus as he amplified his discussion about the Kingdom of God drew a series of simple pictures concerning it. He used facts with which all were familiar and drew comparisons that none might mistake. Matthew records a number of these Kingdom pictures in his 13th chapter and Mark others in his 4th chapter. Nearly all of these portrayals, whether preserved for us in these chapters or elsewhere, fall into three types:

1. The Rule of God within the Individual; e. g., the yeast parable.
2. The Rule of God within the Community of Believers; e. g., the mustard seed parable.
3. The Rule of God Endlessly Expanding; e. g., the growing seed parable.

"The Kingdom of Heaven is like yeast, which a woman took and buried in a bushel of flour until it had all risen." (Matt. 13: 33, Goodspeed.)

The Secret of Good Bread

To members of our generation this picture of bread-making is not quite so familiar as it has been to every former generation. Our great modern bakeries have taken out of our homes this, one of the earliest crafts. Every good housewife knew its secrets and the well-being of the entire family group depended largely on the success of the bread-maker. One of the essential steps in the process was the thorough mixing of the ingredients. No hard lumps of unmixed flour might remain. The yeast must be able to penetrate every portion of the dough.

As Jesus began the climb of the mountain that led to the Kingdom of God, he started at the obvious place—the individual life. Just as all of the bread sponge must be yeasted, so must the entire life be permeated with this new life which has been introduced from without but which works from within.

Nothing Exempt From God

This, as has been indicated, was one of the points that

Jesus made in his conversation with the Samaritan woman. Of all the elements which, united, make any one individual being, none of them may be exempt from the action of the love and will of God. Whether one's self finds expression in one's appetites, or property, or vocation, or avocation, or recreation; or (less obviously) in one's ideals and ambitions, doubts and fears, hopes and faith, every possible attitude of the individual from within outward must be yeasted through and through. No door to any part of one's living may be closed. I may deny Jesus entrance to no one part of myself if I would be accounted worthy of citizenship in his Kingdom. It is in just this very personal relationship of myself with him that, "Every man must bear his own burden"; I make my own choices and, in proportion as I make them freely and sincerely, I am responsible for the results.

When Paul was writing to a group of his friends in Corinth who were trying to use their bodies as they would and yet be followers of Jesus, he said, "Do not you know that you are God's Temple, and that God's Spirit has his home in you? If any one destroys the Temple of God, God will destroy him; for the Temple of God is sacred and so also are you." (1 Cor. 3: 16-17, Twentieth Century.)

Jesus was quite insistent that this yeasting of the individual should not go in only one direction: "Be ye perfect (fully rounded) even as your Father is perfect (fully rounded)." A mathematician reading these words may think of "Every radius equal as in a sphere"; a physiologist, "Every organ functioning normally and having normal care"; a sociologist, "Every contact with society of

whatever stratum, color, or creed equal in instinct, interest, and love."

Imagination the Control Center

Jesus was interested in more than the *actions* of men, for they are only an expression and an outgrowth of a deeper *attitude*. So he said, "Blessed are the pure in heart for they shall see God." Moffatt recently said that this statement might very well be translated, "Happy are those who have clean imaginations, for they shall have a personal interview with God." Even if life does seem to be made up of a series of acts, those acts are controlled and directed by the imagination. This inner control center must be under the domination of Jesus, or the individual not only is out of harmony with him but also is at cross purposes with himself.

Others have suggested that this saying of Jesus might be translated, "Happy are those who have the single purpose in life to find and to serve God, for they truly shall be found by him." Jesus constantly emphasized the fact that just as God is all of that which is best, so the best in any avenue of life is to be attained with his guidance and help.

Relationship in Action

This relationship of the individual in the Kingdom and with its King, as Jesus saw it, was to have a unique quality—a quality not narrowly limited by mere citizenship, subject to ruler, but a happy personal relationship like that of a son with his father. If any one were to attempt to summarize all of Jesus' teaching, it might well be done in the words "Our Father." Jesus philoso-

phized very little about the person, nature, or attributes of God. The world had had too much of that sort of thing. He lived among men, sharing every emotion, desire, and need that his friends knew or experienced, and then simply said, "I and the Father are one."

But this very word "Father" implies a relationship that is reciprocal. The oriental understands and pictures this perfectly in his interpretation of the words "son of." Anything that characterizes, depicts, or demonstrates a fact or a function is a "son of" that fact or function. An American touring Palestine recently who wore a large sun hat, was known among the guides as "the son of the hat"; an echo is known as the "daughter of the voice." As "children of God" we are to be reflectors, demonstrators of God. "You are salt; you are light." Bread dough thoroughly yeasted itself in turn becomes yeast.

"Come," "See," "Follow"

Clearly then out of this sort of mutual relationship would develop a deep, all-controlling loyalty. In this, as in all other things, humanity needs reality. Dreams do not conquer men's lives any more than they subdue kingdoms. Pleasant imagining never moved any one to searing sacrifice. At just this point one finds in Jesus a great, compelling fact. He did not point to some far-off intangible, theoretic figure and in its name call for the loyalty of men; he simply said, "Come unto Me"; "Come, follow Me"; "Come and see." The simple fact, confirmed by countless thousands, is that whoever honestly and without reservation has made a practical test of this invitation has found more than he had ever imagined

possible. It was this loyalty to the person of Jesus, who had demonstrated God, that sent Xavier as a missionary through the world; that caused Francis of Assisi to forget wealth and social position and to spend his life as a joyful servant of beggars; that sent Damien to minister to lepers. The same loyalty fifty years ago so moved the hearts of men that they dreamt of "winning the world for Christ in this generation" and formed the Student Volunteer Movement, the Christian Endeavor Society, the Luther League, and a hundred kindred organizations. *The challenge still holds today.*

Loyalty in Action

Just as there must be a different type of individual with a different kind of loyalty because of a new life working through him from within, before the Kingdom may be realized, so there must be an extension of this life into society. It was not long until Jesus' followers came to be known as "the followers of The Way." His was a new way of loyalty, but it also was a new way of living, the smallness of whose beginnings gave no hint of its strength or its ultimate spread. By way of illustrating this Jesus told the parable of the mustard seed.

"The Kingdom of Heaven is like a mustard seed which a man took and sowed in his field. It is the smallest of all seeds, but when it is grown it is the largest of plants and grows into a tree, so that the wild birds come and roost in its branches." (Matt. 13: 31-32, Goodspeed.)

Here he obviously is telling of the entire body of believers ruled by God—a community of individuals which has corporate entity contributing much to the world in which it is, because it is different.

Lamp-Posts

With such a radically different sort of life as Jesus outlined for his followers it might have been easier for them had he planned for them an insulated existence. But this is the very thing that he did not plan or desire: "I pray not that Thou shouldst take them from the world" was the theme of his prayer for them. Again he said, "I am the light of the world," and his followers were to be "sons of light." "Men do not light a lamp and put it under the corn-measure." (Matt. 5: 15, Twentieth Century.)

Coöperation the Second Key of the Kingdom

Other religious leaders of His own and of other days have announced new concepts of life and of faith. Almost invariably there was some secret, mysterious element that was reserved for the initiate, for the inner circle of the few, who not only were to be the keepers of the knowledge but also the ones who were to be benefited by it. The religion which Jesus came to be in the world had a secret phase: an inner loyalty to him that continued to be vital only as it was demonstrated to the world not only by individual but also by corporate action. Not only was the lamp to be put on a lamp-post but a city full of lamp-posts was to be on a hilltop showing to the entire countryside its illumination. His followers were to bear one another's burdens not as a duty but as an opportunity to fulfil the law of love. Owners of wealth and employers of labor as well as the poor and those who were employed, master and servant alike, had special responsibilities to each other

and to the community beyond their circle because they were "Followers of The Way." The next step in realizing a new order of things, in actually entering into the Kingdom, was the continuous practice of coöperation by the loyally-minded.

Roosting Space; an Imposition or an Opportunity

"The birds of the heaven will come and find lodgment in its branches." Jesus says that they will find lodgment —roosting and not nesting space there. The community of believers as well as the individual who follows a way of open love for all men will constantly be "imposed upon": every sort of person, movement, and organization will seek shelter under the branches of such a tree. To many who persist in a major self-interest this may loom large as unfair, but in reality here lies one of the great privileges of comradeship with Him. To continue the metaphor, these flying birds, stopping to rest a while, may find more wholesome feeding ground and a happier nesting place than in their old home.

Here, then, is a picture of the living church of Jesus. It is more than a vehicle for an expression of loyalties; it is more than a compound of different elements united by some common affinity. It is an organism within which there is inherent life, within which discontent and individual disloyalties set up disease, but which still lives and thrives because the life within it is a life built on loyalty inspired by love.

Growth Supplies Perspective

In drawing these pictures of the Kingdom, Jesus never

intended them to be viewed separately: each was to add something to the others. So in the third of the series he adds the element of perspective.

"The Kingdom of God is as if a man scattered seed over the ground: he spends days and nights, now awake, now asleep, while the seed sprouts and grows tall, he knows not how. Of itself the land produces the crop—first the blade, then the ear; afterwards the perfect grain is seen in the ear. But no sooner is the crop ripe, than he sends the reapers, because the time of harvest has come." (Mark 4: 26 ff., Weymouth.)

Here is another plainly-drawn picture. A farmer who spends his life with seeds and soil knows them. To any one who has not farmed, working the soil seems easy and simple. "Dig the earth, drop in the seed; then the sun and the rain do all that is necessary." Let any one who thinks that this is all try it and see. Different seeds thrive best in different soils. Weeds grow of themselves. The farmer must always be on the watch for them. There must be weeding, cultivation, rotation of crops, fertilization. But this one thing he knows: any seed that is alive, sprouts and grows—"first the blade, then the ear, afterwards the perfect grain is seen in the ear." He may not understand the process, but he knows that where there is life there is growth.

Progressive Life the Third Key

The religion of Jesus is a religion of *becoming*. It is a religion the key of which is life—progressive life. Within the individual, loyalty is not an entity complete and permanent. It is an attitude, a complete *direction* of living which always is and yet always is becoming

more complete through life and understanding. Coöperation is not achieved by a series of harmless resolutions prepared by some committee, presented to a convention of individuals and then placed in the minutes and forgotten. Coöperation calls for the directive, functioning attitude of a group expressing its corporate convictions through carrying them into action by logical sequence.

Very few of the pictures that Jesus drew dealt with inanimate life. One might almost think that he had avoided drawing into his portrayal of the Kingdom any static elements. Just as the collector of pearls was a specialist in jewels and knew the Great Pearl when he found it, so he was a specialist, a connoisseur of life. He calls to his comrades, "Come, follow me," and, leading them to the crest of some hill, cries out, "See the horizon." In the far distance across a wide valley restless with energetic life lie higher and larger hills. Through the valley he leads them, and once again when the farther hilltop is reached a new and a wider horizon appears. Many may ask, Where is the end? Where does the blue begin? One of the things that makes God God is that there always is a "plus ultra," an undiscovered country, a something more beyond.

Adventurous Faith

What a wonderful field of adventure lies before the loyal followers of Jesus! From a thousand hilltops the Comrades of The Way have time and again ventured down into some new valley of discovery which a new science has claimed to have charted and found to be the ultimate—the edge of the universe. Wilberforce caught a vision of a world made new through universal human

freedom. Pasteur saw a happy valley where disease was banished from among men and exclaimed, "In all that I do I am happy in the simple faith of a Breton peasant and I hope to grow into the simpler faith of a Breton peasant's wife." Jane Addams saw the squalid valley of the slums and lived *Twenty Years in Hull House.* Their names are legion, their homes everywhere, their birthdays are on the calendar of the last two thousand years. All of them went adventuring in new valleys which their keen vision discovered. It may have seemed like an entirely new world, but they found that the old individual loyalties were true, that the old coöperative fellowship was still needed and that the adventurer in faith still had a horizon beyond.

The Place of Prayer

This unique religion of Jesus is still a religion of *becoming,* and intelligent prayer holds a place of wonderful promise in it. There is a place for fellowship with the Demonstrator of God; a place not only of "give me" but far more of "make me"; an opportunity not only for static acquisition but also of active expression. If I accept God—the God that Jesus pictured and lived, God, interested and desiring to coöperate in all that I do—the possibilities involved in prayer become startling. Quiet, personal prayer becomes necessary if I am to fit intelligently into the life that he has so carefully organized for me. Prayer ceases to be a form of mental or spiritual gymnastic; it becomes, as the simplest matter of fact, the highest privilege that I may know. It is comradeship with an experienced guide as I travel down into and through strange valleys of discovery. It is fall-

ing in love with the shimmering beauty of a pearl and then being offered partnership by a pearl connoisseur who is constantly seeking the most beautiful one. The finest thing of it all is that there is no magic about it. There are no rules to learn, no regulations to be followed. It is simply a normal friendship to be enjoyed, in which, as in all friendships, the hours of fullest expression and appreciation are the wordless ones. Those who have prayed the most are the ones who uniformly have declared that it is the way of the greatest adventure that they have known. But we cannot expect to find the adventure of The Way if we are not in The Way; we cannot coöperate in His Cause if He who is The Cause is left out. Personal, individual loyalty to Jesus the Master is the beginning and the ever unfinished comradeship in our quest for the Kingdom.

THE PROVING GROUND OF REALITY

The Master had a practicable program. It was a program that would work out on the level on which men live. It was closely related to the desire-areas of life.

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All desires of men may be classified under at least one of three heads. Some desires have elements which root back into more than one:

Property-Power

What is the first concern of people? Why? Is there any basic relationship between property and power? What common and almost universal attitude in the area of wealth is the cause of serious trouble? Interpret Jesus' teaching in Luke 12: 16 ff. What was the fundamental difficulty in the incident recorded in Mark 10: 17 ff.? In what way is this responsible for social unrest and economic disorders? What place for individual property rights is there in Jesus' teaching?

"Sex"

Is it fair to designate the group of physical desires of men under this general denomination? Is the problem of sex itself a minor or a major one in life? Does Jesus have a distinctly unique approach to this question? (Mark 7: 14-23.) What does he recognize as the starting point? (Matt. 5: 27 f.)

The Pursuit of "Things Excellent"

What elements would be included in this division? What is the greatest desire that an individual can experience? How can the pursuit of this desire be defeated? (Luke 18: 10-14.) What is the one essential for success?

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May anything be classed as "real" in the fullest sense that does not satisfy desire? (*Cf.* Simkovitch: *Toward an Understanding of Jesus,* 61.)

How real is Jesus to you if he does not satisfy some desire in your life?

IV

THE PROVING GROUND OF REALITY

Jesus' Major Interest Is in Attitudes

Jesus had a practical program. This is clear from even a casual survey of his "Six Points," in which he describes the areas where a re-evaluation of life is necessary and "the Three Essentials for a New World Order" which must become actualities before the Kingdom of God may be realized either by the individual or by society. At every turn he centered his interest and the attention of his followers on the internal attitudes of men instead of the customary external actions. Yet he never wandered off into glittering generalities nor did he permit their thinking to become absorbed in theory which would obscure the intensely practical nature of his mission. The needs of men were pressing. The nature of God, whom he came to demonstrate, was friendly. He stood between God and man. He always went to the sources of human action, in order that, by controlling them, he might make their flow more life-giving. Other leaders might be interested in the existences that men ultimately might attain; he recognized that, although men endlessly might be attaining to Godlikeness, yet one begins to attain only from the place where he stands. He began, not with the hoped-for, but with the low and selfish attitudes men actually had, and from that point showed the way. A splendid illustration of his method is found in the way that he accepted Simon's complaisant good opinion

of himself and threw into contrast with it the raw fact of a broken life:

"One of the Pharisees asked him to dinner, and entering the house of the Pharisee he reclined at table. Now there was a woman in the town who was a sinner, and when she found out that Jesus was at table in the house of the Pharisee she brought an alabaster flask of perfume and stood behind him at his feet in tears; her tears began to wet his feet, so she wiped them with the hair of her head, pressed kisses on them, and anointed them with the perfume. When his host the Pharisee noticed this, he said to himself, 'If he were a prophet he would know what sort of a woman this is who is touching him; for she is a sinner.' Then Jesus addressed him. 'Simon,' he said, 'I have something to say to you.' 'Speak, teacher,' he said. 'There was a money-lender who had two debtors; one owed him fifty pounds, the other five. As they were unable to pay, he freely forgave them both. Now which of them will love him most?' 'I suppose,' said Simon, 'the man who had most forgiven.' 'Quite right,' he said. Then turning to the woman he said to Simon, 'You see this woman? When I came into your house, you never gave me water for my feet, while she has wet my feet with her tears and wiped them with her hair; you never gave me a kiss, while ever since she came in she has kept pressing kisses on my feet; you never anointed my head with oil, while she has anointed my feet with perfume. Therefore I tell you, many as her sins are, they are forgiven, for her love is great; whereas he to whom little is forgiven has but little love.' And he said to her, 'Your sins are forgiven.'" (Luke 7: 36-48, Moffatt.)

Safety Depends on Reality

Any weapon or mechanism on which life depends must be tested not on imaginary targets with make-

believe ammunition, not with hypothetical loads theoretically adjusted, but on a proving ground of reality, by actual tests under practical matter-of-fact conditions.

Here is where we find Jesus unlocking the first door of life. Other folks, leaders and followers, may have been quite content to put off making a decision because of the conflicts that arose in their bodies or their minds between their desires and their necessities: Jesus was not so. His way involved decisions that clearly showed how men evaluated life.

A wanderer, when asked how he determined which road he would follow, replied: "I take any road as long as the wind is on my back." Such traveling is easy. It involves no decisions. The desirable is the easy; the real is identified with the pleasurable. Just a little careful thought shows where this leads. If I follow such a plan, I soon choose only that which is pleasant to me and, no matter how necessary it may be that I follow a certain road, I never set foot upon it; I do not desire it; it might just as well not exist. Any outward fact of life to which I have no reaction is no part of my life. Nothing may be classed as "real" that does not satisfy desire. Jesus' program, involving decisions as it does, is a practical program because it starts with men where they live.

At first glance these seem to be beyond all possibility of classification, but in reality nearly every one may be found under at least one of the three headings of: property or power; sex; and the pursuit of "things excellent."

"Things" Are Our First Concern

The first concern of people is the acquisition and control of *things*. This is true of individuals and social

groups, old or young. People and nations want to own cattle, jewels, money, land. Envy, hate, murder on individual, national, and almost world-wide scales have been bred by this desire that has been given a thousand names ranging all the way from the "rights" of an individual in the division of the estate of a deceased relative to a "place in the sun" for some nation or economic bloc of nations in the scramble for the wealth of the world.

With the rare exception of the anti-social miser who gets solely for the purpose of gloating over his gains, this acquisitive instinct has been motivated not by the things themselves but by what they would assure. Roving tribesmen, although they still enjoy the thrill of the hunt, desire herds and pasture land in order to be free from anxiety for food in a time of game shortage. Slaves had value in proportion to their ability to free their owners from personal labor. Gold had little or no intrinsic value until its very scarcity made it into a medium of exchange in the securing of other things of practical value. The heady wine of authority or power in practically any field quickly resolves itself into a question of the control of things, a mastery over the product of the labor of men, the ownership of things.

The program of Jesus is quite specific here:

"There was once a rich man whose land was very fertile; and he began to ask himself, 'What shall I do, for I have nowhere to store my crops? This is what I will do,' he said, 'I will pull down my barns and build larger ones, and store all my grain and my goods in them; and I will say to myself, Now you have plenty of good things put by for many years; take your ease, eat, drink, and enjoy yourself.' But God said to the man, 'Fool! This very night your life is being demanded; and as for all

that you have prepared—who will have it?' So it is with those who lay by wealth for themselves and are not rich to the glory of God." (Luke 12: 16-21, Twentieth Century.)

What Makes Owners Unhappy?

This is a disturbing teaching. The very instability of living, on which the continuance of the ownership of things rests, makes it so. Men have always tried to assure themselves of the continuing control of wealth. From the frozen wastes of the Arctic to the blazing sands of Egypt people have tried to maintain the fiction of the ownership of things by the dead and have buried their possessions with them; here their gold and jewels were put into their caskets; there their slaves and cattle were slaughtered on their grave; elsewhere, as in Egypt for example, scores of slave mannequins were entombed with them, but to what purpose? The tomb robber, be he the common thief of yesterday or the polished antiquarian of today, has demonstrated the futility of the attempts, whether precious stones, weapons, or pitiful broken pottery are the treasured property of the dead.

Jesus looked about and saw the poverty, the hunger, the nakedness of his family and friends. The world-wide misery was plain to him. He knew that the suffering of the masses was brought about in no small measure by the greed of the classes. He contrasted with this the unfailing love of God for the individual:

"Are not five sparrows sold for a penny? and yet not one of them is a thing forgotten in God's sight. But the very hairs on your heads are all counted. Away with fear: you are more precious than a multitude of sparrows." (Luke 12: 6-7, Weymouth.)

The term Mammon has always been associated with meanness. Milton personifies it and characterizes it thus:

"Mammon, the least erected Spirit that fell
From Heaven; for even in Heaven his looks and thoughts
Were always downward bent, admiring more
The riches of Heaven's pavement, trodden gold,
Than aught divine or holy else enjoyed
In vision beatific."

Jesus rightly names this lust for the possession of things which caused ever-present distress among his children by that name—"Mammon."

The unique quality of Jesus' teaching on this point was not a refusal to recognize the property rights of the individual. He did not tell all his followers—for example, Mary, Martha, and Lazarus—to sell their property and give the proceeds to the poor as he did the rich ruler (Mark 10: 17 f.). He looked deeper and wanted the individual to see what that proprietorship was doing to him—to his relations with his fellows and with God.

Things Safe Possessions When Servants

In the Rome of Jesus' day during the Saturnalia servants became masters and the masters servants. For a day slaves exercised every form of authority that their owners claimed; they sat as senators, they played, they gambled, they drank, they violated women. Misrule was king and the sanctity of the individual was unsafe beyond recourse to any law.

Jesus shows that in this desire area the ownership of things is safe only as long as a true perspective is main-

tained. Men, individual personalities, are more than sheep. Property, and the desire for it, is safe only as long as it is kept in a position of service. Let the servant become the master and an uncontrollable Saturnalia of life begins.

"Do not store up treasures for yourselves on earth, where moth and rust destroy, and where thieves break in and steal. But store up treasures for yourselves in Heaven, where neither moth nor rust destroys, and where thieves do not break in or steal. For where your treasure is, there will your heart be also. The lamp of the body is the eye. If your eye is unclouded, your whole body will be lit up; but if your eye is diseased, your whole body will be darkened. And if the inner light is darkness, how intense must that darkness be! No one can serve two masters, for either he will hate one and love the other, or else he will attach himself to one and despise the other. You cannot serve both God and money.

"That is why I say to you, Do not be anxious about your life here—what you can get to eat or drink; nor yet about your body—what you can get to wear. Is not life more than food, and the body than its clothing? Look at the wild birds—they neither sow, nor reap, nor gather into barns; and yet your heavenly Father feeds them! And are not you more precious than they? But which of you, by being anxious, can prolong his life a single moment? And why be anxious about clothing? Study the wild lilies, and how they grow. They neither toil nor spin; yet I tell you that even Solomon in all his splendor was not robed like one of these. If God so clothes even the grass of the field, which is living today and tomorrow will be thrown into the oven, will not he much more clothe you, O men of little faith? Do not then ask anxiously, 'What can we get to eat?' or 'What can we get to drink?' or 'What can we get to wear?' All

these are the things for which the nations are seeking, and your heavenly Father knows that you need them all. But first seek His Kingdom and the righteousness that He requires, and then all these things shall be added for you." (Matt. 6: 19-33, Twentieth Century.)

Our Father offers a higher power, a different sort of proprietorship, an enduring ownership in the kind of valuables which no embezzler can steal and no tomb robber appropriate.

In this connection revert again to the rich young ruler and Jesus' advice to him:

"One thing is lacking in you: go, sell all you possess and give the proceeds to the poor, and you shall have riches in Heaven; and come and be a follower of mine. . . . With how hard a struggle will the possessors of riches enter the Kingdom of God! . . . It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God." (Mark 10: 21, 23, 25, Weymouth.)

Sex or Bodily Appetites the Second Testing Point

Just as food and drink, the first two inescapables of life, provide the background for the first desire area of life—that of property or power—so sex, which is just as inescapable as life or death itself, provides the second. Much of this world's philosophy and only too much of its religion have centered about it. Some races have deified it and by public procreative acts have expressed worship; other men by mutilation have thought they might escape it; yet others have established colonies of men and women in separated groups, some behind walls, others in desert places, only to find that inescapable sec-

tion of life still constituting one of the major questions that faced them.

Truly this is one of the places where people *live* and no clearer index of character is obtainable than one's attitude toward it. Here it is that we most easily ascend to heaven or descend to hell; here by the reproduction of our own kind we simulate God or by perversion drop below the level of the animals.

The debasing of the functions of sex by prostitution has been present in every age and in every stratum of society. Nearly every social grouping of men has recognized the standard set by the normal and provided for violations of it. The Jews of Jesus' day, keenly interested in the preservation of the racial purity of their stock and being deeply concerned about the maintenance of family lines, legally condemned the *female,* who was to be stoned on apprehension. But as is true generally, there was no penalty for the male, who was just as much to blame.

Where Responsibility Belongs

Many have hedged on this matter; others have attempted to ignore it. Very early in his task of demonstrating God, Jesus announced a definite teaching about it. In it he puts the burden of responsibility squarely where it belongs:

> "You have heard that it was said, 'Thou shalt not commit adultery' (Exod. 20: 14). But I tell you that whoever looks at a woman and cherishes lustful thoughts has already in his heart become guilty with regard to her." (Matt. 5: 27-28, Weymouth.)

After that statement no dodger who wishes to find an

excuse may say, "The woman seduced me." Once again Jesus had put his finger on the source of action—the imagination. When he later amplified his statement he did not weaken it in any degree:

"Then he called the crowd to him again and said to them, 'Listen to me, all of you, and understand this: nothing outside a man can defile him by entering him; it is what comes from him that defiles him. If anyone has ears to hear, let him listen to this . . . from within, from the heart of man, the designs of evil come; sexual vice, stealing, murder, adultery, lust, malice, deceit, sensuality, envying, slander, arrogance, recklessness, all these evils issue from within and they defile a man.' " (Mark 7: 14-15, 21-23, Moffatt.)

His Estimate of Its Importance

In stressing the source of this kind of action and in striving to show the way away from its dangers, Jesus did not minimize the iniquity of the action itself. Nearly all the earliest manuscripts which record his conversation with the rich young ruler as it is found in both Mark and Luke, in which conversation Jesus quotes six of the ten Commandments, put "Thou shalt not commit adultery" first, even before "Thou shalt not kill," thus definitely changing the original order and giving a most unusual emphasis by so doing. Whether these early manuscripts are correct and have retained the emphasis that Jesus gave in this matter or not, we cannot tell; but it is certain that the one time that Jesus made any negative statements concerning life or spoke of any prohibitions that were to be observed by people, one of the first two of them dealt with sex irregularity.

Physical Desire Limited to the Physical

One of the neglected facts in this matter is that which is brought out by Jesus' reply to a group of tricksters who tried to trip him up one day with a question about a woman who had had seven husbands; they wanted to know whose wife she would be when the day of resurrection came. Jesus called their attention to the fact that, although sex has definite bearing on the spiritual life of people, particularly as perversion degrades it, its functions are matters that are limited to their earthly bodies. In this as with the matter of wealth, "where your treasure is there will your heart be also." It is exceedingly difficult for those persons who cannot think beyond the desires of their own bodies to realize what a very limited existence they live and how very empty any other sort of existence would be for them if the bodies that they have loved so well were to be left behind or altered from their present model. And practically everything that has been said concerning sex may likewise be said of those kindred desires of the body which result in drunkenness, gluttony, and the like.

Shame Destroys Comradeship

In his task of demonstrating God, Jesus' primary object was to so individualize God that men as individuals would be drawn to him, and that every one of his followers with deep, permanent, personal joy could say, "My Father." Common experience shows that a sense of shame on the part of either of the two persons involved in such a personal contact is one of the surest ways to destroy it. What then would Jesus say of any

form of irregularity, sexual or otherwise, that caused any individual to shun a mirror?

Jesus' Position: "Follow Me"

Jesus' position is unequivocal. He is unique in that he clearly points out the true source of the difficulty—the mind—and definitely places the responsibility there. Need more be said unless it be to remind ourselves that, as the son of Mary, he had a perfectly normal human body and that time and again we find him saying, "Follow Me."

The Real Exists Beyond the Material and the Sensual

The most casual observer of life must quickly see that not all men live either in the area of possessions or of appetites alone. Nearly every individual at some time rises to better things and many try so to live at all times: "Life is more than food and the body more than clothing." Jesus' attitude was one of constant emphasis on the value of the things that were above and beyond the material and the sensual. Their range is so wide and their nature so different and complex that probably one of the best titles of classification would be "The Pursuit of Things Excellent." The Master's allusions to the lilies of the field, the growing grain, the sky at evening show that he was keenly aware of the beauties of the world. His own immediate reaction to morality wherever found, his observance of the hours of worship, and his payment of the necessary temple tax gave indication of his approval of that which is the normal expression of good in men's lives. These attitudes are only natural and what might be expected of him.

Attitude Proves Quality

With the keenness of a skilled surgeon he diagnosed the situation in this realm with exceptional care and insight:

"Two men went up to the Temple to pray; one was a Pharisee and the other a tax collector. The Pharisee stood up and uttered this prayer to himself, 'O God, I thank you that I am not like other men, greedy, dishonest, or adulterous, like that tax collector. I fast two days in the week; I pay tithes on everything I get.' But the tax collector stood at a distance and would not even raise his eyes to heaven, but struck his breast, and said, 'O God, have mercy on a sinner like me!' I tell you, it was he who went back to his house with God's approval and not the other. For every one who exalts himself will be humbled, but the man who humbles himself will be exalted." (Luke 18: 10-14, Goodspeed.)

Here Jesus was drawing a picture of one of the daily happenings in almost any house of worship and one that was familiar to all his hearers of that day and of this one, too. The question of sincerity of either the Pharisee or the tax collector does not arise. It may very easily be that the first was all that he claimed to be. In his search for God and in his relation with his fellow men he probably was not extortionate, unjust, or sexually unclean. It may be that he observed the rules of fasting not as forms but as a fine spiritual whetstone and that his charitable giving exceeded even the tenth which the law prescribed. (Jewish people always have been noted for their open-handed giving to the needy.) The point at issue was different from and beyond this. What was this Pharisee's evident object? He stood up and

obviously adopted an attitude of prayer that indicated that he wanted to be seen. The second worshipper stood in some far-off corner and "would not lift up so much as his eyes to Heaven." It may be that this second man was no better but actually much worse than the first; but he was in the process of becoming better. The first was standing still. Is it not clear that here Jesus would say, "In your pursuit of things excellent, what is your attitude?" To the artist he would say, "Why do you thus try to express beauty?" To the author, "Why do you thus try to express truth?" To the philanthropist, "Why do you thus try to relieve the needy? If all the world were filled with blind men, what then would you do?"

"Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven. When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth." (Matt. 6: 1-3, American Standard.)

It is more than a question of the sincerity of men. Honest folks may like to be found heading the lists of charitable givers, to be Nobel Prize winners, to have paintings hung as prize winners in national art galleries —but why?

Objectives Control Attitudes

Of all the desires of men, the one that leaps over all the others is the desire for God. It is the sum of every

other one at its best and the expression of the best of them all. Even of this highest ambition, this noblest desire of men, Jesus would say, What is your objective?

"And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." (Matt. 6: 5-6, American Standard.)

Objectives Determine Rewards

In this pursuit of God, he who is the goal must not only be the primary but the only object. Activity in this area, unless confined whole-heartedly, simply, and completely without any external show to an attaining of the goal as an end in itself, falls woefully short of its great desire. "Truly they *have received* their reward." You may be sincere in what you are doing and yet love a parade. If so, do not expect to find God through it, be it art, literature, philanthropy, or what you will; in the privilege of parading you already *have received* your reward.

God Is Not for Display

This was one of the very points in question when Nicodemus had his evening interview with Jesus. God cannot be arrived at by way of the sight of men. He may not be hedged off or imprisoned by word or deed that he may be put up for a show before men either by action or fine phrase:

"The wind blows where it chooses, and you hear its

sound, but you do not know where it comes from or where it is going. So is it with every one who has been born of the Spirit." (John 3: 8, Weymouth.)

In a similar way he showed the Samaritan woman that neither location nor race were determining factors in the successful pursuit of God:

" 'Believe me,' replied Jesus, 'a time is coming when it will be neither on this mountain nor in Jerusalem that you will worship the Father. . . . But a time is coming, indeed it is already here, when the true worshippers will worship the Father spiritually and truly; for such are the worshippers that the Father desires. God is Spirit; and those who worship Him must worship spiritually and truly.' " (John 4: 21, 23-24, Moffatt.)

The Way to Win

How may any one run such a race; how hope for the satisfaction of such a desire? The Samaritan woman said that "she knew that when the Messiah came He would show them the way to reach the goal," and Jesus replied, "I that speak to you am He." (John 4: 25-26.)

To others on another day he said: "I am the Door; by Me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture." (John 10: 9.) And again: "I am the Way, the Truth, and the Life; no one cometh to the Father but by Me." (John 14: 6.)

As we think over these things we cannot but wonder, in view of Jesus' attitude toward all the desire areas of life, what he would say of the dictum of one of the present-day schools of psychology which says in substance, "a man is a bundle of reflexes over which he has no control"?

THE DESTRUCTION OF A SENSE OF REALITY

The most serious problems that people face today are entangled in the sense of unreality in those things related to a vital religious consciousness. In many cases this is simply the outgrowth of sin.

♣ ♣ ♣

How did Jesus approach the problem of sin? (Mark 2: 17.) What was his definition of it? What was his attitude toward sinners? (Matt. 23: 23 f.; John 8: 1 ff.) Did he ever condone sin? What area of life provides its most fertile field?

What did he have to say concerning forgiveness? (Matt. 18: 22.) What unique teaching does his attitude in this area introduce? (Matt. 6: 9-15.)

Is sin only doing what we ought not to do? What of the Good Samaritan story? Why is the richest consciousness of God frequently found among enslaved or harassed people? (Witness the Negro spirituals.)

Do unexplored or undeveloped capabilities and talents ever change character? (Luke 19: 12 ff.) Why? (Luke 11: 24-26.)

♣ ♣ ♣

How would you define sin?

What does the term "a sin of omission" mean to you?

Might a sin of omission lead into a more serious personal situation than a sin of commission?

What is the easiest way to lose the sense of reality in religion?

V

THE DESTRUCTION OF THE SENSE OF REALITY

The Unseen Has Become the Unreal

Of all the serious problems that are clamoring to our generation for solution, the one which has the most universal application and the most thorough-going consequence is entangled in the sense of unreality as it is related to a vital religious consciousness. With all our desire for realism, with all our boasted search for the practical, we have slowly but surely gravitated into an attitude of unreality when it comes to our relationship with the unseen. We are very sceptical concerning the non-material things which provide the background and the animating factors of life. In this, one certainly does not include the honest questionings of the honest searcher. Any pearl merchant examines with great care the quality, color, and flawlessness of a pearl of great price before he invests his all in it. But there are those, in these days, who with a blasé cynicism refer to God as "a celestial catchpoll" and who profess to believe that "religion has been a curse to mankind."

Careful sympathetic inquiry only too often discloses the fact that such attitudes, which may range anywhere from a quiet agnosticism to the sort of blatant cynicism cited, have tap roots which run back into a wish "to get through life with a maximum of entertainment and a minimum of pain." Physical necessity and sensuous de-

sire are always present and persistent, and life is all too frequently organized solely on this basis. Is it strange then that many people find small place for the kind of God that Jesus demonstrated? He is beyond the range of any one of the five senses and, because he is, people whose living is bounded by them find him unreal. The result quite naturally is that anything approaching worship becomes artificial and prayer becomes simply a form. Religion ceases to be practical. It may be kept as one keeps the toys of one's childhood, for sentiment's sake, but it is no longer thought of as having value in itself and as satisfying insistent internal demands.

On such a level animals might (and probably do) live —a level in which the sensuous alone matters. But Jesus said, "How much more is a man than a sheep!"

The Disciples Knew Something Was Wrong

In all probability this was the unmentioned fact in the background that day when the disciples came to Jesus and said, "Lord, teach us to pray." They saw the healthful, matter-of-fact relationship of Jesus and his Father, and they knew that they had never experienced anything like it themselves. They knew that something was wrong. Somewhere within them there was an unbridged ravine that barred farther progress.

The Fact of Sin

Where was the crux of the situation? Where was the key that unlocks the door? Our intimate actual relationship with God is more a matter of the will than it is of the intellect. "Understanding follows faith." When

we push this fact relentlessly through to its application to ourselves, we find that we are facing a word that we do not like. We have tried to escape it by synonyms that apparently carry less odium to our sensibilities, but, like it or not, name it as we will, the fact remains that we face—sin. Because of our desires for property and power, because of our appetites and our lusts, because of the way that we have striven for "things excellent," we have tried to rationalize it away, but its consequences follow us. The very things of our desire turn to bitter ashes at our touch, the rainbow of our aspirations vanishes into mist as we approach, and with an eye only to the consequences we try to forget the cause and say, "After all, goodness and God are only rainbows."

Jesus Had No Illusions

Jesus had no illusions here. He frankly said that he had come with a message for sinners and none for the righteous (Mark 2: 17). When we stop and consider the implications of this statement, we find a truly unique evaluation of mankind.

Here in principle was that which in picture he told of the two men that went up into the temple to pray (Luke 18: 10-14). Here was the fact that none relished recognizing; here was the fact that he fearlessly and frankly declared to the religious leaders of his day (Matt. 23: 23 ff.); here was the fact that disarmed men who, parading their fictional purity, would have stoned the Jerusalem prostitute (John 8: 1 ff.); this was the fact that ultimately must be carried into every corner of the world (John 16: 8). All men violate God's standard of right; *all* men are sinners.

He Demonstrated Sinlessness

What, then, from his point of view, is sin? Once more Jesus was a demonstrator and not a definer. He lived his life not in abnormal times or under artificial conditions but in the same way that his fellow-townsmen lived. He came and went among them, his life was open and well known. After thirty years of living thus he discountenanced his keenest opponents by the simple question, "Which of you convicteth Me of sin?" (John 8: 46.) He knew what sin is and demonstrated what it is not. When he spoke, he spoke with an authority that was recognized even by his critics because he obviously was in constant realization of the presence of God, and this was exactly what they did not have.

Because of this very fact, his attitude presented a paradox on the surface, but it is luminous when considered. Men constantly said that he was the friend of sinners, and he was. He befriended them; was a guest in the homes of those who were recognized as morally unclean and extortioners. Certainly this does not mean, then, he was blind to their faults. He knew that a violation of the property rights of a man was a theft and was condemned by every legal code of every age. But he looked behind the act to find the attitude. He did not condone acts of sex impurity; for, no matter how they may be rationalized, the fact of their uncleanness remains. But he searched behind the individual act and disclosed the individual's attitude which paved the way for the action. (Matt. 5: 27-28.)

The Tap Root of Sin

With others he was not so kindly, and they were those

who, men doubtless thought, should have been shown the limit of consideration. Against them he blazed with wrath, not because of the quality or the kind of their sins, but because of their attitude. They might be the pious-appearing religious leaders of the day whom Jesus called "whited sepulchers," who externally kept every law and ordinance but internally were "filled with dead men's bones." They might have so explained their own position to themselves that they believed themselves to be sincere, but, nevertheless, they were "blind leaders of the blind." They provided many difficult problems for men to solve. Coarse acts of thievery from a man's purse directly or by devious indirection from his weekly wage are easily recognized. At its heart, society knows that a man is a sinner no matter from what angle he approaches any section of the first two desire areas of life. But the third area, "The Pursuit of Things Excellent" —the area that is usually unseen and touches the hidden desires of the inner life of men—here lay the main root of their fault.

A wise man of ancient Greece once said, "There is no mark for the misses"; and sin certainly is missing, falling short of the ideal which our creating Father has set up. Because of selfishness in the desire areas of life, the air has been so clouded with the dust that restless feet have stirred up that the target, the ideal, not only has been missed but completely lost to view.

Sin a Corrosive Attitude

In Jesus' public addresses we find him constantly pressing back through action to attitude. (Refer to Matthew, chapters 5, 6, and 7.) Certainly sin is doing

anything that we ought not to do, but far beyond this it is a corrosive attitude toward that which is good and rings true. So when Simon Peter asked him if it was necessary to forgive his brother seven times if he sinned against him seven times, Jesus replied, "seventy times seven." We know when men wrong us and need little definition of it. Unless we maintain an attitude of forgiveness that does not keep count of the number of the offences, we actually cease to be the one offended against and become the offenders. Far as this may seem to carry us, it must be remembered that Jesus was only demonstrating what God's attitude is and the attitude He expects us to take and the road that we must follow.

Knowing and Doing Not—That Is Sin

Then Jesus actually went beyond this position, which lies only on the negative side of action and of attitude. He saw that there must be an actual carrying of helpful goodness to those that have wronged us. He told the well-known story of the Good Samaritan (Luke 10: 30 ff.). Just as there are many in these days who heap up bitterness and spite on the Jew and the Negro, so in that day the Jew had shown an unfailing attitude of hate toward the Samaritans. The easiest way to lose a sense of reality in religion is to acknowledge that we have been hurt, imposed upon, slandered, or sinned against. It would have been easy for the Samaritan to have passed by the wounded Jew on the roadside; but he did not, and went to the limit in helping him. Jesus said, "Go and do thou likewise." At a later day James summed the situation up in a sentence: "To him that knoweth to do good and doeth it not, to him it is a sin."

The Obligation of Unexplored Areas

If Jesus had stopped here, he would have indicated a course of living that would have been difficult enough, but there remained at least one more area which had to be recognized. He told several parables that had to do with the unexplored regions of life which must be occupied and put to use. A typical one is found in Luke 19: 12-26:

"A nobleman once went to a distant country to secure his appointment to a kingdom and then return. And he called in ten of his slaves and gave them each twenty dollars and told them to trade with it while he was gone. But his countrymen hated him, and they sent a delegation after him to say, 'We do not want this man made king over us.' And when he had secured the appointment and returned, he ordered the slaves to whom he had given the money to be called in, so that he could find out how much they had made. The first one came in and said, 'Your twenty dollars has made two hundred, sir!' And he said to him, 'Well done, my excellent slave! You have proved trustworthy about a very small amount, you shall be governor of ten towns.' The second came in and said, 'Your twenty dollars has made a hundred, sir!' And he said to him, 'And you shall be governor of five towns!' And the other one came in and said, 'Here is your twenty dollars, sir. I have kept it put away in a handkerchief, for I was afraid of you, for you are a stern man. You pick up what you did not lay down, and reap what you did not sow.' He said to him, 'Out of your own mouth I will convict you, you wretched slave! You knew, did you, that I was a stern man, and that I pick up what I did not lay down, and harvest what I did not sow? Then why did you not put my money in the bank, so that when I came back I could have gotten it with interest?' And he said to the bystanders, 'Take the twenty dollars away from him, and

give it to the man who has two hundred!' They said to him, 'He has two hundred, sir!'—'I tell you, the man who has will have more given him, and from the man who has nothing, even what he has will be taken away!' " (Goodspeed.)

What is the key to this story that was told from several angles as in Matt. 25: 14 ff.? Certainly it is not a question of the piling up of material or non-material profit. Does not the solution lie in the fragment of that other parable that is also preserved for us by Luke?

"When a foul spirit goes out of a man, it roams through deserts in search of rest, and when it finds none, it says, 'I will go back to my house that I left.' And it goes and finds it unoccupied, cleaned, and all in order. Then it goes and gets seven other spirits more wicked than itself, and they go in and live there, and in the end the man is worse off than he was before." (11: 24-36, Goodspeed.)

A Careless Age Gets Rid of the Devil

Just as definitely as Jesus taught and demonstrated God, who is all of the good that we can think, so likewise he explicitly recognized the fact that there is constantly active among men a venomous power for evil. The careless thinking of a careless age with an easy-going theology has caricatured and laughed out of existence the grotesque medieval devil. Yet personified evil is logically no more difficult to conceive than personified good. Sarcasm and a patronizing spirit of toleration may enter denials, but these, like caricatures, are always the refuge of the logically weak. As we consider the happenings of the period of years within our own life-span and see war and its butchery, misery, and pain;

the hunger and the distress of great throngs of people around us; and then, reverting, realize that our world is not different from the world that Jesus faced, we suddenly must realize that what we needed was not an abolition of this power for evil, but a clearer, reformed conception of it.

Unexploited Talents a Breeding Ground for Sin

Jesus was no dreamer. Any one who reads the story of his life is impressed with the practicality of his every position. Likewise, every one who reads the story of his life must be impressed with the certainty of his attitude toward this power for evil resident in the world. For himself he did not fear it, but he did fear for his followers. There was much in their lives that they were not using, many talents wrapped up in napkins, and he saw that these assets which were undeveloped with greatest ease become liabilities instead. This came about not simply by a process of gravitation, but also by the accelerated thrust of every personal and impersonal power and influence for evil. He plainly showed that wealth, artistic ability, literary skill, scientific knowledge, religious insight must be systematically exploited to the limit in the pursuit of things excellent that we may find God, not for ourselves alone but also for others. If they are not developed, these talents actually become a breeding ground for sin and ever-deeper misery.

When we think of all of the ramifications of his clearly lived positions, see all that is involved, and how far they carry us, we exclaim, "This is too much; this is impossible!" Well, *is* it hopeless? Jesus did not stop here; he went further and provided a way out.

THE PRICE OF PEACE

No mental camouflage has been able to conceal from the honest man the fact that his actions have not reached the level of his ideals. Knowledge outruns deeds. Reflecting on his own experience, no man has ever found that his own will has fully been in accord with the will of God. In proportion to his honesty has been his concern over this fact.

How new is the idea of a sacrifice for sin?

How adequate have been the efforts of men to "square it" with their consciences?

What were the steps Jesus took in the matter? How far may they be analyzed?

Jesus told the parables of the ninety-nine sheep and the one that was lost, of the nine coins and the one that was lost, and the two sons, the one of whom was lost. (Luke 15: 3 ff.) How does his teaching in these stories illustrate God's attitude in a sacrifice for sin?

How does the sense of separation from God become involved in the sacrifice for sin?

How did Jesus share in it? (Matt. 27: 46.)

How did he plan to make his death a dynamic for God-like living? (John 12: 32.)

Do you feel that the moral consciousness of sin does demand a sacrifice? Why?

Do you feel that, even though we cannot explain why God could not wipe out the knowledge and penalties of sin without a sacrifice for it, we can thereby do away with its necessity?

What else in history do you find that approximates Jesus' sacrifice?

How did his death differ from that of the two malefactors who were crucified with him?

How was he different from the martyrs—Stephen, for instance?

VI

THE PRICE OF PEACE

Knowledge Outruns Deeds

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Experience in Failure Drives to Sacrifice

No matter how the idea of sin has been defined, no matter what has been the conception of God, on thousands of waysides, in every land, altars of sacrifice have been built because men have recognized sin on one side and God on the other, and have felt the necessity of finding a way to get rid of the consequences of the one in order that they might be at peace with the other. At bottom, religion has always been a matter of experience and the experience of men with their failures has driven them to countless sacrifices. Some have sacrificed wealth; others fields or flocks; others their children; others have mutilated themselves. No price has been too great to pay in the attempt to provide an answer to the inner consciousness of sin.

The hopelessness of men in this confusion of their distress is so deep that, if there were no God who could make things right again, this internal urge would com-

pel men to invent one. Here is one of the great necessities of life, a reality that cannot be escaped; the necessity to find a way of righteousness, a way to a clear conscience, a road to peace. No matter how deeply or carefully any one may think about the realities of living, he cannot fully explain or define them: they are too complex. Can you analyze your love for your mother, or her love for you? Yet you know it exists.

God Had to Take the Initiative

Here, as elsewhere, Jesus was not concerned with definitions. He knew the facts, far more of them than any other man has ever known, either before or since his day. At just this point he, the Demonstrator, lived to the full the implications of the second half of his statement, "I am come to call not the righteous but sinners." The very universality of sin, coarse or refined, and the results of it, always have made it impossible for the love of God to filter through the shell of self-righteousness. God had to take the initiative; God himself had not only to chart the way but also had to empower men to follow it. The Greeks had a term to express that word "empower" which is particularly expressive here. It might be rendered into English by "endynamo" or "endynamite." (*Cf.* 1 Tim. 1: 12.)

Jesus Realized What Was Involved

Jesus had no illusions about this matter of sin or its consequences to men, but, unafraid, as Browning says, "Never turned His back, but marched breast forward." Through every possible avenue of approach he identified himself with men. His body was a human body; pain

was no less sharp to him than to us. Mentally he was alert; his imagination was no less than ours. When he walked face forward into the Garden of Gethsemane (Luke 22: 37 ff., American Standard), he said, ". . . this which is written must be fulfilled in Me, And He was reckoned with transgressors. . . . And He kneeled down and prayed, saying, Father, if Thou be willing, remove this cup from Me: nevertheless not my will but Thine, be done. . . . And being in an agony He prayed more earnestly; and His sweat became as it were great drops of blood falling down upon the ground." Words on the part of any one can add nothing to the picture of his suffering as he realized what was involved for him in the task at hand.

The moral consciousness of men demanded a sacrifice for this sinning. Attempt to explain it as we will, this fact remains: Jesus having identified himself with men in every phase of living, likewise made himself one with them here, in the sense of the consciousness of their guilt. Although he was without sin, and none of his enemies could find any fault in him, he voluntarily adopted as his own the load of the world's sin. He claimed as his own the self-consciousness of its wrong-doing and made the great objective of his life the satisfying of the demand. First Gethsemane resulted, and then Calvary.

Calvary Cannot Be Defined

Once more let us remember that the great realities of life and of faith are too comprehensive and complex to submit to exact definition. Gethsemane and Calvary *cannot* be defined. They may be discussed, but they are

too deep and too full of life to submit to statements of limitation or even of explanation. Only too often when people have theorized about them they have done so to a point where the great fact expressed—God's sacrifice for men—has lost all its personal meaning. Here Jesus is demonstrating the loving life of God at flood tide and here he can no more be analyzed than a tide of the ocean can be understood in a dipperful of sea water.

God Eternally Suffers for Men

Whatever else we may forget about Jesus, we cannot forget that he said, "He that hath seen Me hath seen the Father." His capacity to feel and to suffer, if we are to understand Jesus and his teachings at all, directly involves all of God. He told the story of the ninety-nine sheep and the one. The shepherd, who symbolized God, went out into the darkness and the storm to find his lost sheep. Again, he told the story of the nine coins and the other coin that was lost. Here again the owner represents God searching for that which was lost. He told the story of the two sons, one of whom was lost. Here the old father, patient, kindly, generous, who has done all possible for that wild boy, sits suffering as he waits for his return. That, too, is another picture of God—the God whom Jesus demonstrated in Gethsemane and on Calvary, and who eternally and everlastingly by his own pain is paying the price of the sins of men not only by his own choice but by the compulsion of his own nature.

Other gods might demand sacrifices of men; Jesus' God himself was the sacrifice. A just God could not wink at or pass by with a gesture the attitudes and the

actions of men which were directly opposed to all that he is. The attitudes and actions condemned by their own consciences he could not ignore. They could not possibly erase the results of such living by their own efforts. He, therefore, got under the load himself and made their blame—their sins—his own. This is the simple fact of Calvary.

The Limit of Sacrifice Required

Jesus had lived with a clear, unwavering consciousness of his faultlessness. If he had had no other realization of himself the certainty of what lay before would have been staggering. He had seen other crucifixions. Knowing the cost, he was making of himself the test case for all men. More was involved than physical pain. Sin exacts the limit of sacrifice because it involves a sense of separation from God. In a crisis this means fear—shivering fear. This too he experienced. "My God, My God, why hast Thou forsaken Me?" was his cry from the cross. There was no limit to which he did not go. He sounded every depth. As the unique son of Mary he felt all; as the unique Son of God he demonstrated how far God will go to show his love for sinners even in the act of their sinning. No more perfect example could be found than is found in his attitude as he hung crucified by a vindictive hate that had nailed him to his cross, when he exclaimed, "Father, forgive them; for they know not what they do!"

Calvary No Accident; Irreplaceable

When any one stops before Calvary and thinks, only too often one of the "might have beens" of life arises

before him. What if those religious leaders whose hardened attitude of self-righteousness in bitterness had caused his death, had been more open-minded? What if, instead of thirty-three years of life, he had had seventy? Could this possibly have replaced his final act of sacrifice for us?

Jesus' death by torture was not an accident. At no time did the events of living get beyond him; at no point did he see the carefully planned scheme of his demonstration go astray. Time and again we find him months before his death telling how and what it would be:

"And I, if I be lifted up from the earth will draw all men unto Myself." (John 12: 32, American Standard.)

Saved *from* Sin; Saved *to* Share

It is plain that his plan involved more than the freeing of men's consciences of the sense of their own guilt, because he had made it his own. He was not giving a mere demonstration of God in his willing death for men, which is so far beyond anything else that the world has ever seen that it renders even the most fluent speechless; but, being what it was, we find a dynamic for a new direction of living. How? Well, let any one realize but a small portion of that sacrifice and he cannot help feeling that, since he has been saved *from* sin and its consequences by Jesus' sacrifice, he likewise has been saved *to* a life of sharing of this experience with others. We have at least one instance of Jesus' instructions in such a case:

"The man from whom the demons had gone out begged Jesus to let him be with him; but Jesus sent him away. 'Go back to your home,' he said, 'and relate the

story of all that God has done for you.' " (Luke 8: 38, 39, Twentieth Century.)

What Difference Does It Make?

Volumes have been written about Jesus' sacrifice. These are the simple facts and not nearly all of them. The history of the world was changed by them; other men's lives were made new through them. In fairness to him and to myself I must stop and ask myself—What difference has it made in me?

THE GREATEST REALITY OF ALL

Jesus not only came to bring a religion into the world; he also came to *be* a religion in the world. In every age men have found difficulty—extreme difficulty—in realizing their religion. Jesus definitely claimed not only to show the way to accomplishment, but actually *to be* that way.

After the crucifixion of Jesus, what did his followers expect to happen? (John 20: 1-20.) What did they do? (John 21: 3.) What change did his resurrection make? How did they explain it? (Acts 3: 1 ff.) What makes it difficult for some people to accept the story of his resurrection as a fact? How certain were his followers?

Did they become any the less certain after the Ascension? (Acts 7: 55 f.; 9: 5 f.)

When we first meet Saul of Tarsus, he is little more than a hat-check boy; a few years later he is spoken of as having turned the world upside down. What changed him?

What changes might be looked for in the Church of today, if it were really conscious of His resurrection and its implications?

What difference would it make in my life?

VII

THE GREATEST REALITY OF ALL

Jesus not only came to bring a religion into the world; he also came to *be* a religion in the world.

In every age, whenever a new ideal of living has been announced, men have asked, "How can these things be?"

Easier to Obey Than to Love

When Jesus announced and demonstrated his way of life, people were just as cynical and as hard as they are today. Scepticism must have been on many a face and in many a heart. They had known the Ten Commandments for centuries and had found them hard enough to observe. Now here was a dreamer who was announcing a code which seemed at first glance simple, but which they knew would be very difficult in practice. It was much easier to obey the law, "Thou shalt not kill," than to do what he said and "Love your enemies, bless them that curse you and do good to them that spitefully use you and persecute you." Yet he made his fellowship contingent upon just that kind of action. He set up such a new scale of values, which so completely outmoded the ones that they had held, that some of his followers even questioned the right of the personal ownership of private property. He completely upset their cherished ideas of God and his vengefulness. He challenged the righteousness of the people who had spent all their lives in learning the laws of religion, and demanded a new direction of living entirely.

They Had to Kill Him

So it is not to be wondered at that the religious leaders, who were so saturated with conservatism that they were the personification of bigotry, joined hands with the ever-present, graft-taking politicians who knew that Jesus' ideals would end their way of living, and killed him. So it has always been with visionaries and dreamers. They must be killed. He, the arch dreamer of them all, must suffer as a warning to all others. But was he a dreamer?

Men and women from all over the country had followed him. They had hoped that through him a new day in national life was to come, but they had seen him die, and, of course, when he was dead that ended the dream. They began to scatter. Some decided to go fishing to have an opportunity to think it over and to try to find a way to face their families and friends. (John 21: 3.) Others probably were too much disappointed to think at all. All were totally discouraged.

Then something happened.

"On the first day of the week, very early, while it was still dark, Mary of Magdala came to the tomb and saw that the stone had been removed from it. So she ran, as fast as she could, to find Simon Peter and the other disciple—the one who was dear to Jesus—and to tell them, " 'They have taken the Master out of the tomb, and we do not know where they have put Him.'

"Peter and the other disciple started at once to go to the tomb, both of them running, but the other disciple ran faster than Peter and reached it before he did. Stooping and looking in, he saw the linen cloths lying there on the ground, but he did not go in. Simon Peter, however, also came, following him, and entered the

tomb. There on the ground he saw the cloths; and the towel, which had been placed over the face of Jesus, not lying with the cloths, but folded up and put by itself. Then the other disciple who had been the first to come to the tomb, also went in and saw and was convinced. For until now they had not understood the inspired teaching, that He must rise again from among the dead. (Ps. XVI. 10.) Then they went away and returned home. . . . On that same first day of the week, when it was evening and, for fear of the Jews, the doors of the house where the disciples were, were locked, Jesus came and stood in their midst, and said to them,

" 'Peace be to you!'

"Having said this He showed them His hands and also His side; and the disciples were filled with joy at seeing the Master." (John 20: 1-10, 19-20, Weymouth.)

More Demonstration Needed

Even up to the crucifixion of Jesus his followers could not believe that he would die. They were absorbed in the idea of an earthly kingdom, and his concept of a Kingdom in the hearts and minds of men could not penetrate their thinking. Jesus himself had seen this and had said, "Where a man's treasure is there will his heart be also." They needed more demonstration and Jesus gave it in his resurrection.

The Quality of His Life Made Resurrection Inevitable

In that time there were many people who could not believe in the possibility of such a fact. Many found in the crucifixion of Jesus and his subsequent resurrection a great stumbling block. (Acts 17: 16-32; 1 Cor. 1: 20-25.) Yet his followers in no way minimized it in their teaching. The facts, as recorded in the quotation cited above, they knew and related. But when they were challenged

for proof (as they doubtless were many times) they replied as Peter did (Acts 2: 24) by showing the quality of Jesus' life, not by telling of specific incidents accompanying his resurrection. Death could not hold him. He might voluntarily submit to it to demonstrate how far God will go for men, but his nature and inherent qualities would not allow permanent victory to rest with the most dreaded of human enemies.

The Most Normal Thing Possible

If we accept Jesus at other men's evaluation, he was dead, and that was the end; if we accept him at his own evaluation, the resurrection is the most normal thing possible. The records of that first century and of every century that has followed it are too full of the experiences of men with this risen Jesus to question the fact of the resurrection. As William James, the psychologist, says, "The testimony of countless thousands is so clear and positive that we cannot pooh-pooh it away."

Normal Relations Resumed

To Jesus his resurrection was so normal that he resumed many of his normal relations with his followers, as when he walked, talked, and had supper with two of his friends at a little village near Jerusalem on the very day of his resurrection (Luke 24: 13-31); and again when he helped them in their fishing business on the sea of Galilee a few days later (John 21: 3-13). He also resumed his regular meetings with them in the same places that they had used for gathering places at other times (John 20: 10-20). And, finally, he definitely told them that this renewed comradeship was not to be a

sporadic, occasional thing, but, as they continued their lives of active sharing of their experience with him, that he would continue with them.

"The eleven disciples went to Galilee, to the mountain where Jesus told them to meet him; and, when they saw him, they bowed to the ground before him; although some felt doubtful. Then Jesus came up, and spoke to them thus: 'All authority in heaven and on the earth has been given to me. Therefore go and make disciples of all the nations, baptizing them into the Faith of the Father, the Son, and the Holy Spirit, and teaching them to lay to heart all the commands that I have given you; and, remember, I myself am with you every day until the close of the age." (Matt. 28: 16-20, Twentieth Century.)

Certainty

As we look back into that first century of Christian living and see those followers of Jesus greet each other, we are surprised that when they meet they do not say "How do you do!" or "Good Morning!" Their invariable word of greeting was "He is risen." This was their watchword, this the countersign; they had had an experience, they had come face to face with an amazing reality. Enemies might sneer, doubters rationalize, but the certainty of knowledge was theirs, and it colored even the most ordinary things of life.

Loyalty

Events moved rapidly in those days and life for them (as for us) could not remain at a standstill. They were faced with impossible tasks and they accomplished them; the world exacted a testimony of their faith that robbed them of their bodies by the most elaborate torture, but

they met that torture with a smile and a song of joy. The few records that have come down to us from the pagan world of that day bear uniform testimony to their unwavering loyalty and to an attitude in persecution which frequently compelled belief even among their executioners.

Continued Comradeship

Something had happened that had changed Jesus' followers from cowardly, uneducated rustics into men and women who with assurance and positiveness could challenge both the seen and the unseen world with confidence. What was it? After the resurrection of Jesus the disciples were tremendously alive to the fact that their Wayside Comrade *literally* was with them. Weeks and years passed and this certainty, born of knowledge, remained. Of all the certainties of life this was the most definite to them. This was for them the greatest reality of all. It changed them and it also changed the world.

A Normal Biographical Division

A few years after they had become fully aware of Jesus in this new relationship, one of his newer followers (obviously a carefully trained man) set about writing a story of his life. Quite normally he divided it into two volumes. The first dealt with what Jesus did and said before his followers became changed people. (We call it the Gospel according to Luke.) The second dealt with the things that happened after that. (We call it the Book of the Acts of the Apostles.) He began this second section with the words:

"The former treatise I made, O Theophilus, concerning all that Jesus *began* both to do and to teach, until the day in which He was received up, after that He had given commandment through the Holy Spirit unto the apostles whom He had chosen; to whom He also showed Himself alive after His passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the Kingdom of God: and being assembled together with them, He charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said He, ye heard from me." (Acts 1: 1-4, American Standard. Italics author's.)

Those words of the second phase, when they are fully considered, tell of the facts that the followers of Jesus were so certain of. Neither the resurrection nor the ascension of Jesus had changed his relationship with them. This second section *was* the story of the things that he *continued* to do and to teach. The necessities of travel imposed by the active sharing of their experience might carry them into strange places and foreign countries, but they never were lonely or alone, for "Lo, I am with you always even to the end of the world" was no fiction. Nothing could disturb the knowledge which they had of the fulfilment of this promise. Stephen, one of their number, was stoned; but even as the stones flew about him,

"He looked up steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God." (Acts 7: 55, American Standard.)

Critics, doubters, enemies, half-believers might call this sort of thing what they would; one thing was certain to all—the followers of Jesus were "endynamited" and he personally was the dynamite.

Jesus' Idealism Hard for a Conservative to Accept

But Jesus' followers were not the only ones that were aware of him. There was a keen young student in Jerusalem in those days who could not see the point of all these things. His name was Saul of Tarsus. It is hardly within the boundaries of normal thinking to suppose that he, with the sort of mind that he had, could have lived in Jerusalem as he did and not have seen and heard Jesus many times. (*Cf.* 2 Cor. 5: 16.) Jesus' message was too revolutionary, his announcements too unusual, for any one like Saul to permit himself to learn of them only at second hand. But Saul was conservative. A new idealism, no matter how attractively it was worded, was not to be compared with the traditional attitudes of his teachers and the accustomed beliefs of his home. So he became one of the very active enemies of the "Followers of the Way" and after persecuting them in and about Jerusalem, he secured permission to go on his self-appointed task to Damascus, where some of them had gone.

"While on his journey, as he was nearing Damascus, suddenly a light from the heavens flashed around him. He fell to the ground and heard a voice saying to him, 'Saul, Saul, why are you persecuting me?'

" 'Who are you, Lord?' he asked.

" 'I am Jesus, whom you are persecuting,' the voice answered; 'yet stand up and go into the city, and you will be told what you must do.' The men traveling with Saul were meanwhile standing speechless; they heard the sound of the voice, but saw no one. When Saul got up from the ground, though his eyes were open, he could see nothing. So his men led him by the hand, and brought him into Damascus; and for three days he

was unable to see, and took nothing either to eat or to drink." (Acts 9: 3-9, Twentieth Century.)

Saul's Universe Crumbled

It is not to be wondered at that he neither ate nor drank for three days. Possibly he had seen Jesus crucified; he must have known of his death. Now there had come to him, as to Jesus' intimate followers, the unshakable knowledge that he was alive and that he was God. Saul's universe tumbled down about his ears. All of the ideas that he had had about the impossibility of Jesus' idealism were destroyed in a flash; all of the convictions that he had held about the unreality of Jesus' claims were gone. The Man of Galilee was transformed for Saul from an executed criminal into the One who had destroyed the slavery of sin, broken down the idea of the vengeance of a God who was all-flaming wrath, and put him and all men in the relationship of sons and actual heirs of God.

From "Hat-Check Boy" to World Turner

The first record that we have of Saul shows him to us minding the coats of those that stoned Stephen. Time passes; then we hear even his most active opponents saying (Acts 17: 6), that "he has turned the world upside down." What has happened? He had met Jesus on the Damascus roadway. That is all.

Things like this compel us to stop and ask ourselves two questions: What changes might be looked for in the Church today if it were really conscious of this greatest reality of all? What difference would it make in my life?

THE EVER-LIVING JESUS

All things considered, the rapidity of the spread of Christianity is one of the unusual facts of history. In less than a hundred years its followers had appeared in every part of the known world and made converts. Many of the radical changes which it has brought about have been so completely woven into social customs that they are commonplaces. How have those things come to be?

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What was the first expression of a changed social consciousness? (Acts 4: 34-35.) In what ways was this different from the current practice? What one element in their faith probably deeply influenced this attitude? (Acts 4: 32 ff.) How far does the Epistle to Philemon indicate their changed attitude had carried them?

How do the incidents recorded in the 10th and 15th chapters of Acts indicate another radical change in religious concepts? From a Jewish point of view, how serious a change was this?

What other changes do you recognize in these early days? What was the cause of them all?

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How far have these changes carried through into society of today?

Does the Christian Church live by them?

What other world-changing effects should be seen?

Would you agree with the statement, "If a man have Jesus and give him not away, he must give him up?"

How should he be given away?

VIII

THE EVER-LIVING JESUS

Two Thousand Years of Progress

There were of course no automobiles, airplanes, radios or telephones in Jesus' day. In a world where, with the rare exception of those that rode horseback or in chariots, all travel was on foot, at a rate of not more than twenty or twenty-five miles a day, the rapidity of the spread of Christianity was really amazing.

In spite of the many apparent surface similarities of life as we now see and live it and as it was lived in Jesus' day, our way of living is on a totally different plan from that of two thousand years ago. We have come to look upon these changes as commonplace, even though there has been a thorough reorganization of thought and life.

Religion

Religion has been changed. Even in many quarters of the earth where paganism has been most tenacious, the ideals and even some of the forms of worship common to Christians have been adopted.

Government

Systems of government have been changed. Political systems that placed the rights of property and of life itself, in war and in peace, unreservedly and absolutely in the hands of one man who had risen to his place of authority by trickery and murder, no longer are con-

sidered as the best or even as desirable. Of course, this does not mean that here or anywhere else the golden age has been attained; but, like the man in the temple who prayed, "God, be merciful to me, a sinner," the world is on the way upward. We have seen some of our mistakes, such as slavery, and are sorry for them.

Ethics

Personal ethics have been changed. Women are no longer traded as cattle. Obscenity is no longer considered on a par with purity. Some would-be philosophers may say, "Ethics is what you can get away with"; but their number is few and their following is small. At heart there is a real consciousness of that which is good and true. Today's social ethics cannot be compared with those of the first century. A modern Cleopatra might dissolve her pearls and drink them, but today she would not win the praise that she did yesterday and would have only condemnation from the many; Crœsus might die and leave all his hoarded wealth to his immediate family, but society would correctly evaluate him and all his class. The health, the housing, and the happiness of the masses becomes increasingly a point of major interest for government, social groups, and a constantly growing number of the classes as well. The palace of Cæsar's nephews in Nîmes, France, was piped for running water —but the owners were Cæsar's nephews. Who cared about, who thought about, the slum sections of that day? Not all of the luxuries of life by any means have penetrated to the lower strata of society today, but with the exception of those places universally recognized as plague spots, the physical comforts and well-being of the great

majority today compare most favorably with all but the very wealthiest of two thousand years ago. And when the care of social debtors, prisoners, mental defectives, and the sick, is considered, the contrast itself makes comparison impossible.

Why the Changes?

How have these things come to be? Is it not by means of a natural and a to-be-expected upward movement among people? History would definitely say no. In the years before Jesus' day, the upward trend was not promising in any field that one might choose—religion, politics, or morals. It is true that there are a few bright spots; but they throw into all the clearer outline the main features of the picture. Two thousand years had passed since Abraham's day. In spite of prophets, priests, and kings, the Jew of Jesus' day considered Jehovah as practically the property of the Jewish people. Universally might was still right, and one of Jesus' teachings most difficult for the world to understand was that of the rights and responsibilities of the individual as a separate entity.

Not all the world has adopted the ideals of Jesus. But the influence of his idealism and the power of his life, working in the lives of his followers, have so fully proved to the world their practical worth that even many of the distinctively Christian institutions, as for example, the Y. M. C. A., have been paralleled by non-Christian groups. We find today Young Men's Hebrew Associations and Young Men's Buddhist Associations, not to speak of hospitals, asylums and the like. "Health is as catching as sickness."

Christians Are Their Brothers' Keepers

In that first century of Christian activity, two very distinct results were quickly noted by pagan observers. Before Jesus came all society was organized on a highly selfish materialistic basis. The attitude was "get all you can and keep all possible of that which you get." When Jesus' followers became truly aware of him in the full reality of his power, and grasped the meaning of his idealism, they speedily began to translate his life into action. One of the very first places where it went into effect was in this area of property:

"There was not a needy person among them, for those who owned land or houses would sell them and bring the proceeds of the sale, laying the money before the feet of the apostles; it was there distributed according to each individual's need." (Acts 4: 34-35, Moffatt.)

This was the first time in the history of the world, so far as we know, that any group of people had publicly acted on the theory that they had any social responsibility for the under-privileged. In other words these Christians said in effect, "We are our brothers' keepers."

"See How They Love Each Other"

Their attitude toward property certainly was deeply influenced by their belief in the speedy return of Jesus to set up his Kingdom among men. The particular method which they followed had evil consequences; yet it is neither their method nor its consequences which interests us, but rather the joyful spirit which they showed in it. So completely did it penetrate their entire group that thirty years later Paul was able to send a runaway slave back to his master in Collosæ (*cf.* the

Epistle to Philemon), even though the penalty according to Roman law was death. Paul as a Roman citizen knew that law; yet he says with confidence: "I beseech thee for my child Onesimus, . . . whom I have sent back to thee . . . no longer as a servant but more than a servant, a brother beloved." When the Roman world became aware of such attitudes and actions, particularly in view of its own hardness and brutality, is it any wonder that one of the emperors exclaimed, "See how these Christians love each other!"

They Broke Racial Lines

Then again in that day religion was on a nationalistic basis. If any one wanted to worship Jehovah he had to become a Jew. So many proselytes were made that they had to be barred from the inner courts of the Jerusalem temple. The Jews' jealous safeguarding of their faith was so keen that they named one gate the proselyte's gate, where all these wistful foreigners had to stop and be satisfied with looking in through the doorway at the services of worship within. Over that doorway was placed a block of limestone (now to be seen in the Imperial Museum at Constantinople) on which was a Greek inscription reading: "Let no foreigner enter the sanctuary enclosure. The penalty for breaking this law is death." In spite of this attitude of the Jews, it was not only the lower strata of Roman society that provided all such converts: it has been fairly well established that the wife of the emperor Nero had been converted to Judaism.

They Shared Him

One of the very first questions that these early follow-

ers of The Way settled was that their Master was equally the Master of all men. Neither nationality nor color could be any barrier to faith in him. Within the first decade of their history they welcomed into full fellowship Negroes (Acts 8: 27; 13: 1), and Romans (Acts 10: 1 f.), and before the next decade was past there were Christian communities scattered all the way around the Mediterranean Sea and many others could have been found far inland. So well was this joyful spreading of the Good News known that before the end of the century it was a commonly accepted fact that, "You cannot spend a night under the roof of a Christian without feeling the impact of his faith."

These Christians knew that "If a man have Jesus and *give him not away* he must *give him up.*" Do you?

THE END OF FRICTION AND RUST

One of the keenest desires of men is the desire to prolong life. Yet the followers of Jesus met death with amazing nonchalance. (Acts 7: 59-60; 2 Tim. 4: 6-8.) Many people wondered at their attitude and tried to find an answer to it.

Recognizing that their unswerving loyalty to Jesus was a large factor, what additional elements must be added? (Luke 18: 29-30; John 12: 24-25.) Wherein does Jesus' conception of eternal life differ from that of immortality? (John 10: 7-11; 17: 11 and 15.) What are the things that cause friction among people? (Matt. 20: 20-21.) With what kind of promises did Jesus win men to give up this sort of thing? (Matt. 10: 39.)

What element loomed largest in Jesus' concept—action or quiet contemplation? To what kind of a life did it inspire his followers?

Was there an element of "other-worldliness"? (Luke 16: 19 ff.) How certain was Jesus here? (Luke 23: 43.)

How have you pictured "Eternal Life" to yourself? When may it begin?

Might we think of it as a progressively intensified appreciation of "Things Excellent"? If "Only that which we love abides," how will our life as we are now ordering it, affect that which is to come?

IX

THE END OF FRICTION AND RUST

We Want to Go on Living

One of the keenest desires of men is that to prolong life. It is hard to tell which element bulks larger here—the fear of the unknown or a wish to extend and continue known pleasures. Whatever the source of the wish, men always have had an unquenchable, burning, craving to continue to live. The "accident of death" is common to all, inescapably common, yet the time of the surrender to it is almost unvaryingly postponed. People everywhere have believed in the extension of personal existence, and efforts to promote it are common, such as those in ancient Egypt, where the body was preserved and often entombed at a staggering cost in the attempt to insure the unbroken association of the body with its animating element. The beliefs of people as they speculated about this continued existence have been interesting, but the best and brightest of them, Jewish or Gentile, drew pictures of a dark, shadowy region where happiness never came and gloom was ever present.

Contrasts

In spite of this, men have died for their religious convictions, setting their teeth, braving the unknown with all its imagined terrors, through the sheer force of will. The Jewish people in particular had given centuries filled with examples of this kind of heroism. A splendid thumbnail history of their bravery and constancy is written in the eleventh chapter of the Epistle to the Hebrews.

After the resurrection of Jesus, "The Followers of The Way," as the disciples were known, were frequently called upon to give similar testimony. As has already been suggested, one unusual thing was noticeable in all their martyrdoms: they met death not with fear, not by the compulsion of the will, but actually and sincerely with joy. Many in that day wondered at their attitude and tried to find an answer to it, as many people have in every generation.

Eternal Life His Great Teaching Point

Part of the solution lies in their desire to show their unswerving love for him who by his death had given them peace and provided a way for them to realize God; but this is only part of the answer.

Eternal life was one of Jesus' great themes of instruction.

"He said to them: 'I tell you truly, no one has left home or wife or brothers or parents or children for the sake of the Realm of God, who does not receive ever so much more in this present world, and in the world to come life eternal.'" (Luke 18: 29-30, Moffatt.)

When Jesus talked with Nicodemus in that evening conference he said to him:

"'Are you,' replied Jesus, 'the Teacher of Israel, and yet do you not understand these things? In most solemn truth I tell you that we speak what we know, and give testimony of that of which we were eye-witnesses, and yet you all reject our testimony. If I have told you earthly things and none of you believe me, how will you believe me if I tell you of things in Heaven? There is no one who has gone up to Heaven, but there is One

who has come down from Heaven, namely the Son of Man whose home is in Heaven. And just as Moses lifted high the serpent in the Desert, so must the Son of Man be lifted up, in order that every one who trusts in Him may have the Life of the Ages.'" (John 3: 10-15, Weymouth.)

Again, when he was talking with his disciples in the temple, he said:

"In most solemn truth I tell you that unless the grain of wheat falls into the ground and dies, it remains what it was—a single grain; but that if it dies, it yields a rich harvest. He who holds his life dear, is destroying it; and he who makes his life of no account in this world shall keep it to the Life of the Ages." (John 12: 24-25, Weymouth.)

Many of his hearers did not understand him. The rich young prince (Mark 10: 17 ff.) did not, for when he heard what Jesus had to tell him, he went away sorrowful. When Jesus talked with the throng that followed him after the miraculous feeding of the five thousand in Galilee, and reasoned with them about eternal life (the Life of the Ages), concluding with the words,

"For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day," (John 6: 40 ff., American Standard.)

they murmured at him and, as he continued his instruction, they disagreed so sharply in their interpretations of what he said that some began to quarrel among themselves. Even some of his more intimate followers said, "This is a hard saying. Who can hear it?" and many of them left him.

Not a Question of Immortality

A considered study of the life and teachings of Jesus shows that, as he saw it, the question is not one of immortality—that is taken for granted and the word is not found on his lips. The question is concerning Eternal Life; to him that is an entirely different thing. One might be immortal, that is, live forever, and in no way have the great gift of God, Eternal Life. As one studies what Jesus has said about Eternal Life it becomes evident that he knew that it has two phases: life as it now may be and life as it later may become. He taught that neither of these is a separate entity, for the first conditions the second and the second influences the first. The point of division between them (if division it may be called) is the mysterious adventure we call death. Many ancient and many modern cults have been built around the speculation of men concerning the fortune of the soul after it leaves the body. Jesus was the first to teach that one may now start to build for the future and may begin to know some of the privileges that the life that is to come holds. These two phases of living are an indivisible unity that becomes progressively more meaningful as each part is considered in the light of the other.

Eternal Life Now

The first phase having to do with life as it is lived now naturally is very closely related with the facts concerning the Kingdom of God. Indeed, it would be difficult if not impossible to separate the first concept of the Kingdom, the Rule of God within the heart of the individual, from that of Eternal Life. Certain things

happen within the individual who voluntarily has recognized God's complete mastery over his life. But the internal appropriation of the Kingdom was a hard thing for Jesus' followers to understand; they all wanted something else—something that could be seen. At one time when he was talking with a group of those who did not understand what he meant about this, he said:

"The Kingdom of God is not coming visibly, and people will not say, 'Look! Here it is!' or 'There it is!' for the Kingdom of God is within you." (Luke 17: 20-21, Goodspeed.)

At another time as he carefully reasoned with those religious leaders of his day, trying to get them to understand that attitudes, more than actions or individual situations, determined the course of life, he drew a picture of a shepherd and his sheep:

"In most solemn truth I tell you that I am the Door of the sheep. All who have come before me are thieves and robbers; but the sheep would not listen to them. I am the Door. If any one enter by me, he will find safety, and will go in and out and find pasture. The thief comes only to steal and kill and destroy: I have come that they may have Life, and may have it in abundance." (John 10: 7-11, Weymouth.)

Abundant Life Through Unity

Jesus, the shepherd, wanted his sheep to find pasture; he wanted them to *live* and to live abundantly. He wanted the rich young prince to begin to live freed from anxiety about his possessions. He prayed for unity among his followers, as they lived in the world:

"Holy Father, keep them in Thy name which Thou hast given Me, that they may be one, even as We are.

. . . I pray not that Thou shouldst take them from the world, but that Thou shouldst keep them from the evil one." (John 17: 11 and 15, American Standard.)

Correct Perspective

When they were discussing this question at another time he warned them that they might not be confused about the relative value of things:

"Jesus looked round about, and saith unto His disciples, 'How hardly shall they that have riches enter into the Kingdom of God!' And the disciples were amazed at His words. But Jesus answereth again, and saith unto them, 'Children, how hard is it for them that trust in riches to enter into the Kingdom of God!' " (Mark 10: 23-24, American Standard.)

Unselfishness

Some of them in their desire for preferment sought for special positions of power with him:

"Then the mother of Zebediah's sons came to him with her sons, bowing to the ground, and begging a favor, 'What is it you want?' he asked. 'I want you to say,' she replied, 'that in your Kingdom these two sons of mine may sit, one on your right, and the other on your left.' " (Matt. 20: 20-21, Twentieth Century.)

Friction Produces Sin

These are the things that "rub people the wrong way" —that produce friction, anxiety, quarreling, disillusionment, disappointment, and sin of every sort and type. These elements were to be absent in his Kingdom; none of them may have any place in the Eternal Life that he had come to bring.

"Learn a lesson from the wild lilies. Watch their

growth. They neither toil nor spin, and yet I tell you that not even Solomon in all his magnificence could array himself like one of these. And if God so clothes the wild herbage which today flourishes and tomorrow is thrown into the oven, is it not much more certain that He will clothe you, you men of little faith? Do not be over-anxious therefore, asking 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For all these are questions that Gentiles are always asking; but your Heavenly Father knows that you need these things —all of them. But make His Kingdom and righteousness your chief aim, and then these things shall all be given you in addition." (Matt. 6: 28-33, Weymouth.)

The real life of the followers of Jesus, when they had fully grasped the significance of his program and had become "endynamited" by his power-imparting resurrection, was to be as care-free as a lily nodding in a sunny meadow, for all the causes of friction would be gone. This very thing those early followers of his experienced. The elements breeding discord disappeared as their lives became unified under the impulse to bear witness to him. As they submerged their own wills in his will, they no longer found joy in doing what they knew he would not do. It is only as there is an unwillingness whole-heartedly to coöperate with him in one's inner life that we are compelled to exclaim, "Who shall free me from the body of this death?"

New life—life that bore its own testimony to its endless power—that, and just that, was the experience of Jesus' followers and became the partial answer to the demand for "Eternal Life."

Idleness Promotes Corrosion

But this was only half of the first aspect of Jesus'

understanding of it. Nothing so corrodes a mechanism or a life as idleness. Rust never accumulates on the bearings of machinery busily at work. It is no wonder that the woman of Samaria, with whom Jesus talked, had got into the evil ways of easy morality if she had no more stability or purpose in her life than the religion of her people provided. As soon as she talked with him and had received from him the secret of real living, she forgot the water that she had come to get, in her hurry to tell her friends about Jesus. (John 4: 5-12.) Never could she go back to her old attitude that was destroying all that she knew to be good and true. No more rusting or corrosion for her. She was a witness-bearer in her community and before her lay an endless task—the sort of thing that Paul had in mind when he wrote to the people of Ephesus:

". . . till we all of us arrive at oneness in faith and in the knowledge of the Son of God, and at mature manhood and the stature of full-grown men in Christ. So we shall no longer be babes, nor shall we resemble mariners tossed on the waves and carried about with every changing wind of doctrine according to men's cleverness and unscrupulous cunning, making use of every shifting device to mislead. But we shall lovingly hold to the truth, and shall in all respects grow up into union with Him who is our Head, even Christ." (Ephesians 4: 13-15, Weymouth.)

This is beautifully brought out by a discovery Rendel Harris made in 1897 when he was exploring on an island in the Nile River. One day he found an old piece of papyrus. On it was what purports to be one of the lost sayings of Jesus. It reads:

"Raise the stone and thou shalt find Me,
Cleave the wood and there am I."

Full Speed Ahead

The way of life that Jesus demonstrated to, and demanded of, his followers called for service. It could never be thought of as "a happy harbor of God's saints." They were not to be a fleet of boats, tied up in some back-water, twisting with every tide, rusting away as they tugged at their anchors buried in the slimy mud of the bottom. They had to be more like hurrying dispatch boats on the wide-open sea, driving full speed ahead into any storm.

It was an understanding of this sort of life that impelled Reinhart to write:

"I'm tired of sailing my little boat
Safe inside the harbor bar;
I want to be out where the big ships float,
Out on the deep where the great ones are.

"And should my frail craft prove too light
For the storms that sweep the billows o'er,
I'd rather go down in the stirring fight
Than drowse to death by the sheltered shore."

A Fight With Glory In It

In their attempts at living Jesus' life over again as they tried to be his messengers and his human demonstrators, they found that life was no simple or easy matter. Jesus knew what he was demanding of them and knew what was involved. Early in his teaching he had said:

"To save your life is to lose it, and to lose your life for my sake is to save it." (Matt. 10: 39, Weymouth.)

Here was a fight that had glory in it. Here was a never-failing consciousness of victory even in apparent defeat. This, however, was possible only because of the knowledge that they had. They *knew* him on whom they had believed and they threw themselves into his cause with joy, knowing that ultimately he must win. He won men to loyalty to him by the promise of pain and death, and they found life through cross-bearing.

Who were these people? How much had they influenced life before they met Jesus—even the narrow life of their own little villages? One was a tax collector, others fishermen, and others even less known as to either personality or occupation. They had the same bodies and the same mental equipment that they had when he found them—but somehow they had become different.

Different: "They Had Been With Jesus"

Jesus told Nicodemus that it was necessary for people to be born again if they were to realize his kind of life. This is just what these men and women experienced. Their viciousness, their greed, their anxiety, their quarrelsomeness, their attitudes that led into wilful selfishness, were gone. They had attained to Eternal Life because they had come to know God through Jesus. (John 17: 3.) The Kingdom of God was within them. They really were different people and those who met them knew it.

"As they looked on Peter and John so fearlessly outspoken and also discovered that they were illiterate persons, untrained in the schools—they were surprised; and now they recognized them as having been with Jesus." (Acts 4: 13, Weymouth.)

They had lost themselves, their desires, their wills, their everything, in Jesus. "They were born again." The phrase is an old one, and because it is old, has come to have lost its significance to many, but what more expressive words could be used of them? So Paul could say time and again with perfect sincerity, "It is not I that live, but Christ liveth within me." (Galatians 2: 20.)

Jesus Certain of Another World

But this was not all. There was a second aspect of the matter which, although it blended with the first, amplified it, and went beyond it. These men had another certainty—that of the endlessness of this sort of life. Jesus taught but little about the life that is to continue after the accident which we call death. He was too deeply concerned with life as it is being lived by men to distract their thoughts by teaching them in detail about the life that is to come. His was not an "other-worldly religion."

When he did speak of it, however, he was definite and the positiveness of his assertions permits no questions. He told the story of the rich man (name unknown) and the beggar Lazarus. (Read it in Luke 16: 19 ff.) He described the scene in which men shall be judged for the attitudes which lead them into all sorts of generosities or of heartlessness. (Read it in Matthew 25: 31 ff.) While he hung on his cross he turned to the man who had been crucified with him and said:

"Today thou shalt be with Me in Paradise." (Luke 23: 43.)

There is no hedging here; certainty rings out in every

word. If we accept Jesus at his own evaluation, there can be no question concerning the continuity of life after death. But it will be far more than simple continuity. In it we shall have knowledge of our own individuality; there will be affectionate perception of others and an ever-deepening experience and fellowship with him who has shown the way to attain it. All of this and more is for those who have lost themselves to him, who have begun to know life, minus "friction and rust." There is a definite justification for our thinking of this endless life in a sort of fourth-dimensional sense—one of a progressive intensifying and appreciation of "Things Excellent."

"That Which Abides"

Hamilton Wright Mabie, in his *Parables of Life,* has drawn a beautiful picture under the title of "That Which Abides," in which he describes life as a broad highway filled with a hurrying throng. In that throng, "one there was who seemed born to run well and with speed, and at times he shot far ahead as if he saw his goal; then when the light was on his face, he stumbled and fell headlong. . . . He staggered to his feet and began to walk slowly, as if in great pain, and he was filled with great shame, for his garments were defiled from head to foot and he was one mass of uncleanness. . . . Now this man whose steps were so unsteady that he seemed to fall into the pitfalls against his will and often unaware, hated his own uncleanness and counted himself unworthy of the companionship of the white-robed men and women about him. And ever as he fell he loathed the more the mire which clung to him.

"At last, footsore and weary and faint in heart, he came to a place where the mist lay on the road and many halted, fearful of what might lie beyond; but, he, caring only to be clean and fleeing from his own defilement, ran into the mist. And behold, the mist lifted and a fair country lay smiling about him, and hands were held out to him in welcome. But when he looked into the pure faces of those who stood guardians of the country, he drew back, crying in great agony of spirit, 'I cannot enter for I am unclean.'

"And they smiled and pointed to his garments; and he looked, and, behold, his garments were like snow. And he stood trembling, knowing not what had befallen him and doubting if he were himself. And while he doubted, a voice came to him saying: 'In thy heart thou didst hate uncleanness and love purity, and only that which we love abides.' "

HIS GREATEST GIFT

After the resurrection of Jesus the joy of his followers knew no bounds, but it was effervescent and needed direction. He had told them that he would provide the essentials that would stabilize and unify their activity. This miracle was brought about by the coming of the Holy Spirit—his greatest gift.

What were some of the outstanding necessities of Jesus' followers after the ascension? What promises had he made them? (John 15: 26; 16: 7-11; Acts 1: 8.) In what respects had they failed to grasp the significance of his teaching? (E. g., Mark 9: 32; 10: 24.) Were they qualified to grasp the problems of the world they faced? (E. g., Acts 8: 14 ff.; Acts 10: 9 ff.) What did they very obviously need? Jesus had promised even more than this. (John 4: 14; Acts 1: 8.) What is the clear implication here?

Is the Golden Age behind us or is it still ahead?

Would it be worth while to have such intimate assistance as He promised as we face some of the problems of today? Would it be enervating or stimulating?

What are the limits of a life surrendered to the mastery of this Unique Jesus and guided and empowered by such a Spirit?

X

HIS GREATEST GIFT

The Disciples Not Ready for Their Task

Two facts become very evident to any one who has read the New Testament and who knows the situation and the happenings in and about Jerusalem immediately after the resurrection of Jesus. First, the enthusiasm of the disciples was effervescent; and, second, it lacked purposeful direction. They were restless and they wanted to be up and doing. How deeply this restlessness affected them can be seen by the attitude of Simon Peter when he assumed the leadership of the group and began to pass on to them his own undisciplined judgment. He urged them into the immediate selecting of Judas' successor—a decision which has been questioned many times both as to its wisdom and its timeliness.

The training of these men who had followed Jesus was extremely limited. Their contact with the outer world and its forces was small. Yet theirs was a task demanding all the skill of trained diplomats because they constantly would be facing these forces; they would need a knowledge as deep as the thinking of men, for they constantly would be meeting with the wisest of them. They would need not an effervescent enthusiasm but an ever-sustaining power within, because they constantly would be faced with discouraging tasks that would test to the utmost the resources at their command.

Jesus Had Foreseen This

Jesus had foreseen this dilemma and before his ascen-

sion "He charged them not to depart from Jerusalem but to wait for the promise of the Father." (Acts 1: 4.) Although it is true that they waited in that city, hardly knowing what they waited for, and that they honestly tried to build up an attitude of intelligent coöperation through prayer, they were irresponsible, like swift dispatch boats that had lost their steering gear in a choppy sea. It would seem that Jesus had anticipated this very attitude of their minds, for when he had been talking with them about the folly of anxiety he had used a phrase (Luke 12: 29) which, although it has been translated as "Neither be ye of doubtful mind," could just as properly be given the more picturesque and colorful translation, "Neither be ye rudderless in a choppy sea."

Jesus did more than foresee difficulties and suggest warnings. He refused to stop there. He had definitely told those who comprised the inner circle of his followers that he would not leave them friendless, like orphans, but that the Spirit of Truth which the world could neither receive nor understand would come to them and remain with them permanently.

This is just what did happen. Let us look at the account as Luke has given it to us:

"In the course of the Festival at the close of the Harvest the disciples had all met together, when suddenly there came from the heavens a noise like that of a strong wind rushing by; it filled the whole house in which they were sitting. Then there appeared tongues of what seemed to be flame, separating, so that one settled on each of them; and they were all filled with the Holy Spirit, and began to speak with strange 'tongues' as the Spirit prompted their utterances.

"Now there were then staying in Jerusalem religious

Jews from every country in the world; and, when this sound was heard, numbers of people collected, in the greatest excitement, because each of them heard the disciples speaking in his own language. They were utterly amazed, and kept asking in astonishment: 'What! Are not all these men who are speaking Galileans? Then how is it that we each of us hear them in our own native languages? . . . we all hear them speaking in our own tongues of the great things that God has done.'

"They were all utterly amazed and bewildered.

" 'What does it mean?' they asked one another." (Acts 2: 1-8; 11-13, Twentieth Century.)

Simon Peter's Explanation

And then Simon Peter, again assuming the leadership of the group, spoke up and told the assembled crowd of Jesus and his death and resurrection, and explained to them that what they had witnessed was a demonstration of the continued presence of Jesus and of the fulfilment of his promise. His simple explanation was enough for a great throng, but many were as much in doubt as ever. It was not an easy thing to understand. The simple facts of the case were these: Jesus had made a number of promise-filled statements; these promises were made in view of some very obvious needs; in the course of the fulfilling of them there were some unusual external signs which mystified all who did not know of Jesus' promises or who did not accept him or them as facts. What were the necessities of the disciples and what were the promises that they called forth?

A Jig-saw Puzzle

Jesus knew that his followers would need three additional elements in their lives after his apparent depar-

ture: understanding, guidance, and power. They had heard his teaching and it continued in their minds. They had witnessed his death, they had seen how deeply he had suffered in it, and were dismayed and confused. They had seen and knew of the certainty of his resurrection. But it was like an immense jig-saw puzzle. They saw hints of beauty and of inspiration in it, but as yet it was a jumbled mass out of which order had to be brought before the significance of the entire picture could be clear.

Understanding Needed

Although it is evident to those who have studied the teachings of Jesus most carefully that new understandings and clearer visions are constantly being arrived at, yet it is equally certain that no one ever will be able entirely to understand or appreciate him. We have two thousand years of growth into understanding behind us, yet we are pressing on to find new beauties in him every day as we realize the immensity of his grasp and mastery of life. These friends of his immediately after the ascension had the facts, but they needed more than the facts. They needed to understand them. Jesus had said:

"He [the Spirit] will glorify Me, for he will draw upon what is Mine and disclose it to you." (John 16: 14, Moffatt.)

The fulfilment of this is to be found in the words and acts of the followers of Jesus after this day on which this prophecy became a fact. They lost themselves totally in him. The Spirit drew on no other source of information. It was, for the disciples, not a case of more infor-

mation but of more understanding. The Greek word for *disclose* that we find in the text is a little hard to translate. The word in the Latin version is simpler and at once suggests a much fuller meaning. It is *clarificabit*. "He will draw upon what is mine and will *clarify* it to you." Through him they were to be enabled to grow into a clearer understanding of Jesus' teaching, its implication, and its application to their lives and the situations that they would face.

It was as though they had been color-blind and now, through the clear, true vision that had been supplied to them, they had a free, constantly expanding, new sense perception. Not only was this true of the primary scale of values as demonstrated in Jesus' life, but also of the tints and shades that appeared as they exposed their lives and the lives of other men to his developing, revealing light. Or, to change the figure, as they took the muddy compound that life had become, with the understanding that the Spirit provided they would know how to add the solution offered by his life and teaching, precipitate all the impurities, and obtain a clarified, stable agent which, when applied to any difficulty, would purify and vitalize it in turn.

Living Demands Continuous Guidance

But understanding was not all that they would need. Jesus also said:

"But when He has come—the Spirit of Truth—He will guide you into all the truth." (John 16: 13, Weymouth.)

Understanding in itself is a static thing. With the inflow of new life that had come and would come to his

followers, Jesus knew that they could not possibly remain quietly meditating upon the beauty of his life and the wonders of his teaching. He knew that they would be up and doing. Their world (or our world) is no easy place to live in—that is, if any one is really going to try to follow Jesus' way of life. "The lust of the flesh, the lust of the eye, and the pride of life" (*cf.* 1 John 2: 1-17) set many a trap for the unwary. Every follower of Jesus needs active, positive, aggressive leadership. One individual situation, however strange, may be understood if there is time to stop and study all its details and the relationship of the several participating elements or personalities. But when there is a continuous flow of situations blending into one another, with no one like the motion-picture director to cry out, "Cut!" then one needs continuous guidance. Understanding may be enough for simple situations, but to clear the rapids and to escape the rocks in the channel of rushing life where there is no turning back, there must be a trained hand at the rudder.

A Crisis in Samaria

In real life the followers of Jesus had something like this suddenly flashed upon them:

". . . Philip went down to the city of Samaria and proclaimed Christ there. Crowds of people, with one accord, gave attention to what they heard from him, listening, and witnessing the signs which he did. For, with a loud cry, foul spirits came out of many possessed by them, and many paralytics and lame persons were restored to health. And there was great joy in that city.

"Now for some time past there had been a man named

Simon living there, who had been practicing magic and astonishing the Samaritans, pretending that he was more than human. To him people of all classes paid attention, declaring, 'This man is the Power of God, known as the great Power.'

"His influence over them arose from their having been, for a long time, bewildered by his sorceries. But when Philip began to tell the Good News about the Kingdom of God and about the Name of Jesus Christ, and they embraced the faith, they were baptized, men and women alike. Simon himself also believed, and after being baptized remained in close attendance on Philip, and was full of amazement at seeing such signs and such great miracles performed.

"When the Apostles in Jerusalem heard that the Samaritans had accepted God's Message, they sent Peter and John to visit them. They, when they came down, prayed for them that they might receive the Holy Spirit: for He had not as yet fallen upon any of them. They had only been baptized into the name of the Lord Jesus. Then the Apostles placed their hands upon them, and they received the Holy Spirit.

"When, however, Simon saw that it was through the laying on of the Apostles' hands that the Spirit was bestowed, he offered them money. 'Give me too,' he said, 'that power, so that every one on whom I place my hands will receive the Holy Spirit.'" (Acts 8: 5-19, Weymouth.)

Here was a new situation and a serious one. An excited and credulous city, full of eager people, a partially understood message, and an unscrupulous charlatan who had the confidence of the public and who saw the commercial possibilities in a new faith—here was an unexpected rock in the channel for these simple-minded followers of Jesus. Delay would be dangerous—temporizing *disastrous.*

" 'Perish yourself and your money,' replied Peter, 'because you have imagined that you can obtain God's free gift with money! No part or lot have you in this matter, for your heart is not right in God's sight. Repent, therefore, of this wickedness of yours, and pray to the Lord, in the hope that the purpose which is in your heart may perhaps be forgiven you. For I perceive that you have fallen into the bitterest bondage of unrighteousness.' " (Acts 8: 20-23, Weymouth.)

Later Generations Have Had Similar Experiences

The current of life is never at a standstill; we must move with the current or be caught in some eddy and stagnate among the decaying weeds. Succeeding generations of Jesus' followers have found it so and have faced situations just as strange and just as critical. New points of approach to the problems of life advanced by new philosophies and new sciences time and again have suddenly placed dilemmas before man. Circumstances have developed, apparently unforeseen by Jesus, involving the truth of his claims or the applicability of his teachings in view of new discoveries and new situations. Is he trustworthy, or may we follow him only within specified limits? "Howbeit when He, the Spirit of Truth, is come, He shall guide you into all truth."

Comradeship With Jesus Involves Augmentation of Power

One of the essential propositions of science is that of the conservation of energy: nothing of the material or of the power in the universe ever is lost; although it may be transformed into something else, it continues to exist undiminished. Some people have thought in the same

way about the religion that Jesus came to be in the world. As they have done so, they have missed the third promise of Jesus:

". . . you will receive power when the Holy Spirit has come upon you." (Acts 1: 8, Weymouth.)

Comradeship with Jesus involves not a conservation of power but an augmentation of it. Jesus clearly spoke of this to the woman of Samaria:

"Whoever drinks any of the water that I shall give him will never, never thirst. But the water that I shall give him will become a fountain within him of water springing up for the Life of the Ages." (John 4: 14, Weymouth.)

He promised to provide not a well but a fountain; a source of new power, adding constantly to that which already had been secured.

Travelers need a clear vision of the road. They need to know where it leads. More than both of these is necessary. In many ways we are like travelers. Frequently we face tasks that may be clearly seen and the implications of which for future living are plain. If we are to be true to Jesus, the situation demands more than we can give. We must have fresh sources of strength. We need new "endynamiting." This is just what Jesus said the Spirit would provide. And he did and does.

This threefold miracle that Jesus promised was to be brought about by the coming and the permanent presence of "His Greatest Gift," his Other Self—the Holy Spirit. He was to be for them the unfailing expression of the love and the wisdom and the patience and the

source of the power which was to be theirs from the Father himself.

The Golden Age Lies Ahead

They knew that the Golden Age of man lies not in the past but in the future; they worshipped not a dead or a dying Christ but a risen and an ascended Lord. For them there was no limit to a life surrendered without reserve to the mastery of this unique Jesus when they were enlightened, guided, and empowered by such a Spirit of Wisdom, Love, and Strength.

JESUS, THE UNIQUE—SON OF MARY

The history of the race has frequently been written in terms of its leaders and its heroes. Among them One stands pre-eminent and unique—Jesus. He wrote no books, propounded no philosophy, carried no sword, yet even his critics accorded him titles indicating respect and admiration.

The records of his life unite in portraying him as tactful (Mark 10: 17 f.; Luke 19: 1-10); courageous and truthful (Luke 4: 16-30; John 18: 4-5); patient (John 21: 15 f.); affectionate (John 19: 26-27); obedient (Luke 2: 51; Matt. 17: 24-27).

As Jesus taught,

How did he evaluate humanity? (*Cf.* "Jesus' Six Points.")

Where did he show that his program would affect society? (*Cf.* "Three Essentials for a New World Order.")

Why did his teaching really appeal to people? (*Cf.* "The Proving Ground of Reality.")

In what way did he reach the greatest need of men? (*Cf.* "The Destruction of the Sense of Reality.")

In all these things, even his enemies in his own day could not accuse him of one mistake. (Matt. 26: 59-60.)

What additional strong points in Jesus' character would you note?

What additional unique factors in his teaching?

When all these are found in one person, would that person by reason of them satisfy the demands of your inner consciousness?

XI

JESUS, THE UNIQUE–SON OF MARY

History vs. Biography

The history of nations has too frequently been written in terms of their leaders and heroes. Until the last generation, if written histories were any fair guide, the story of mankind was the story of generals and kings, of wars and treaties of peace. Life as it was lived beyond the narrow limits of the small circle of the politically great, apparently made no impression on the mind of man. Millions might die in the building of a pyramid, but who cared? The huge pile of stone was to house the mummy of a *king*. A great war might disrupt a continent, cause untold waste of treasure and of life, and bring about immeasurable suffering, but what did it matter? A Corsican adventurer wanted to add another kingdom to his wide-flung empire. If on rare occasions an individual did arise from among the forgotten masses, like Wat Tyler or Joan of Arc, he was given a hearing and received reputable notice only if he added to the grist of greatness of some well-born or highly-placed individual. If he was so unwise as to cry,

> "When Adam delved and Eve span,
> Who was then the Gentleman?"

he, his followers, and his cause were laughed at, punished, and forgotten as soon as possible. Probably one of the simplest and truest indices of the character of any person is the kind of heroes he chooses to admire and to

emulate. Some modern psychologists say that one finds expression in his heroes for all the suppressed, unattainable, and often unutterable desires that lie hidden within him. Others probably would suggest that, as one follows the life of his hero, his attitude, if not his actions, tends toward that of his admired one.

Who Are the Great?

The immense gallery of those who are thought of as the world's great figures and a list of the things in which they took delight would provide occasion for any of us to stop and think. That gallery would be enlarged as our knowledge of the world's history was enlarged; that list would be modified in proportion as we knew the real individuals who only too often remain hidden behind the almost fictional representations that they have left to posterity; and the places of greatest prominence would doubtless be awarded according to the personal attitude of the individual who was arranging the gallery or the list.

Jesus Different But Supremely Great

One among them stands out, awarded a position of pre-eminence by friend and foe alike—Jesus, the unique —son of Mary. He was born in a stable, and reared in a little hillside town. During his lifetime a radius of one hundred miles would have included all the ground that he walked upon; he wrote no books; he carried no sword; he belonged to a despised race; yet his critics in every age have admired and respected him. He has inspired more song, has been the theme of more artists, has been the cause of more architectural beauty, has

changed the course of more individual lives in particular and the course of history in general than any other single person that has ever lived.

His Biographies

We have four accredited stories of his life. Three of them were written within the lifetime of the generation that knew him personally, and the fourth within seventy years of his death. Although no other historical research has been pressed so relentlessly through the centuries since his day, virtually no other genuine mention of him has been found elsewhere, and, although critical scholars have labored unceasingly at their self-imposed task, the claims of all but the most extreme, even if admitted, would not substantially change the records we have of his life. These records that have come down to us across almost two thousand years are limited and relatively meager. The total hours consumed by all of his recorded acts would not be more than a month of elapsed time. These facts in themselves present a most unusual if not a unique situation in view of the magnitude of the influence of his life in the world.

A Clear Picture of His Personality

Brief as these records are, and although they give practically no hint concerning his personal appearance, they provide a very clear picture of his personality. All unite in portraying him as tactful, as in his treatment of the rich young prince (Mark 10: 17 ff.) and of Zaccheus the tax-gatherer (Luke 19: 1 ff.). He proved himself courageous and truthful—for example, in his attitude when his fellow-townsmen turned against him

(Luke 4: 16 ff.) and when the soldiers and the mob sought him in Gethsemane (John 18: 4 ff.). He was patient when his judges became his accusers in his trial (John 18: 19 ff.). He was affectionate and thoughtful when he remembered the physical needs of his mother in the extreme agony of his execution (John 19: 26-27). He was obedient both to his parents and to the regulations of the accepted form of worship in his day, for one of the first things said of him was that as a youth he was "subject" to his parents (Luke 2: 51), and that he arranged to pay the temple tax (Matt. 17: 24 ff.).

Here Was an Unusual Man

From these facts and others reported by those who wrote his life story it is evident that here was an unusual man—a man who in any age and in any community would have left an indelible mark. He lived; he also taught. It has been said that he wrote no specifically arranged philosophy. He did far more than that. He analyzed, weighed, and evaluated mankind—its problems and its needs—so keenly that the quality of his diagnosis has never been approached. His simple statements had such weight and internal merit that they have provided the material for thousands upon thousands of scientists and scholars in every generation from his own day to our own, from which countless systems of thought and reasoning have sprung.

A New Interpreter

When he took the old prophecy of Isaiah and reinterpreted it by word and by deed, he not only so clearly dissected the ever-present difficulties of people, but he

also defined them so simply that his teaching at this time constituted a platform or inaugural address which has provided an Emancipation Proclamation for all men everywhere. Jesus' "Six Points" and his interpretation of them would have been sufficient ground to place him among the truly great of the world even if nothing else remained of his teaching.

Life, Not Law

But when he began to make application of his principles to the lives of men, his unique character was disclosed more clearly. He took the phrase, "The Kingdom of God," that was on every tongue, and so filled it with meaning that it was like new wine in an old wine skin. He, the first person truly able to visualize an individual as an entity, showed that religion in its essence rests on a personal experience with God. In so doing, he shook to pieces age-old conceptions and gave to men a vantage point for faith that paved the way for a "New World Order." Then he took two more radical steps in this field. He clearly showed that any man's religion could not be insulated. A man is a part of a great body of believers and must function as such. Also, he showed that the faith of these believers cannot be a static thing and that faith, like life, must constantly be finding new areas to discover, new lands to explore, new worlds to conquer.

As he thus reasoned, taught, and lived there grew in the consciousness of those that heard him the understanding of a totally different interpretation of life than the world had ever known—a realization of the inescapable unity of life and religion. His program not only

touched upon but was practicable in the areas in which men live. No comrades of his could follow other men and consider property and power as the true pride of life. Property is no end in itself. When it is so considered, it ceases to be a servant and is a tyrannical master. Sex was not simply a physical function in which men found license and women slavery. No longer were the "lust of the flesh and the lust of the eye" separate things, but, because both had not come under the domination of the Best, they were to be condemned equally. The noblest aspirations of men as expressed in worship, if not animated and motivated by flawless sincerity, could and did become broad highways that led to destruction, instead of becoming paths to God. (Matt. 7: 13-14.)

Opportunity, Not Vengeance

In all these things Jesus ever had before him the greatest need of men—a realization of the reality, of the matter-of-factness of God. He is far removed from men only because, by their attitudes, they have made it difficult if not impossible for him to approach them. He clearly showed that this sense of God's remoteness and unreality is due simply and solely to the direction which they had given to their own living. He made it plain that sin is not only the breaking of a law. Sin goes beyond this. For Jesus it is the toleration of an attitude of unwillingness on the part of men to sink themselves, to forget themselves as they too demonstrate God. In other words, sin is not only a negative failure in obedience but also it is a positive unwillingness to do that which is good.

Truly these things were revolutionary. Life was to be

more than meat; physical desire was not a channel for lust but for love; religion was not law but life; God was not vengeance to be escaped but expanding opportunity to be enjoyed.

He Lived What He Taught

As Jesus taught so he lived. Watchful, critical, and shrewd as his conservative enemies were, they could find no place in which they could say that he had failed to live up to his own program; yet they were not convinced. A great teacher may be but another "voice crying in the wilderness." Mohammed, the founder of another religion, considered Jesus to be the greatest of all prophets, yet neither his life nor his teaching bear much evidence of His influence.

Is All This Enough?

If you too stopped here, were able to approve without reservation all that this unique Son of Mary taught, were unable to find anything to criticize, would you find in him the answer to every demand that your consciousness makes of you? If you found in Jesus not only these teachings but also a demonstration of them, if you recognized in them an ideal way of life and a clear unfolding of what God wants man to be, would that satisfy your needs? Or must there be something else?

JESUS, THE UNIQUE–SON OF GOD

Even the most casual reading of the records of the life of Jesus shows him to be unique in a sense far beyond that of perfect humanity.

John, who of all the Twelve knew him best, tells how before the world began to be, he not only was present with God but he was God. (John 1: 1 f.)

Luke, the physician, very simply tells the wonderful story of how God and man were united in his unique self. (Luke 1: 26-38.)

Matthew and Mark tell of his amazing control over the physical world. (Matt. 8: 23-27; Mark 6: 35 ff.)

How did Jesus plan to meet the world's greatest problem? (*Cf.* "The Price of Peace.")

In what way did he demonstrate the validity of his claim? (*Cf.* "The Greatest Reality of All.")

How long was this demonstration effective? (*Cf.* "The Ever-Living Jesus.")

How and when may we share his victory? (*Cf.* "The End of Friction and Rust.")

In what way did he provide understanding, guidance, and power for his followers? (*Cf.* "His Greatest Gift.")

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Does inability to rationalize invalidate a well-authentivated fact?

What further evidence of the Deity of Jesus would you suggest?

In the light of his whole self, what should your reaction be?

XII

JESUS, THE UNIQUE–SON OF GOD

History a Puzzle if Jesus Only a Man

When the casual observer of the book of living becomes a reader of the Book of Life, when any one who has read history and watched men turns to read the records of the life of Jesus, he is compelled to see that Jesus is unique in a sense far beyond that of perfect humanity. The last two thousand years of history would be beyond explanation if Jesus were only a man. What a puzzle would be presented to us by Athanasius, Augustine, Francis of Assisi, Wycliffe, Savonarola, Huss, Luther, Calvin, Cranmer, Wesley, and Whitefield? And who could explain the men of our own age, Adoniram Judson, Father Heyer, David A. Day, Samuel Higgenbotham, C. F. Andrews, and Stanley Jones? Great and small, as the prophet Daniel says, they are like the stars in number and luster—yet all would provide a problem to which there would be no solution if Jesus were only the unique son of Mary.

But if we turn again to the records of his life, written by those who knew him best and most intimately, what do we find?

"In the Beginning"

John was the one of the Twelve that knew him best of all his followers, who pondered longest about his life, and who probably most deeply plumbed his character.

The gospel that bears his name frankly says that before this world began to be Jesus not only was present with God but that he was God. This is not said by way of explanation but simply as a recognized fact. (John 1: 1 ff.)

His Birth

It is a little more than a chance happening that Paul, in referring to his "beloved physician" in Colossians (4: 14), uses the name that always has been associated with the Third Gospel, which gospel so frequently refers in medical terminology to disease of various types; and that this is the one gospel which records an account of the birth of Jesus that would be of particular interest to a physician. His obviously intimate and accurate knowledge of Palestine clearly shows that, if he was not personally acquainted there he must have had close contact with those who were Palestinians; and even the most critical students of his writings do not place him at so late a date as to make acquaintance with Jesus' mother, Mary, impossible. Therefore, many believe that from her he learned the wonderful story of how God and man were joined in him. (Luke 1: 26-38; 2: 1-20.)

What Is a Creed?

During the centuries that have followed some men have doubted that record, others have dogmatized about it, and still others have demonstrated anything but the spirit of Jesus, as when they gave their own interpretations of that story and bitterly condemned all who differed with them. Luke presents no theory; he relates a series of facts which he says he has carefully investigated

and verified. (Luke 1: 1-4.) Whatever may be one's attitude toward the creeds generally accepted by the Christian Church, it must be remembered that they are statements of belief which required many years to formulate. They grew out of the accumulated consciousness of his followers. They were not hastily written by a few individuals, but, even if they were, what more beautiful, luminous expression could be found to describe his origin than "conceived by the Holy Ghost"?

Miracles Result From Emergencies

The Gospels according to Matthew and Mark tell of Jesus' control over the physical world. (E. g., Matt. 8: 23-27; Mark 6: 35 ff.). As we read the record of these amazing events and many others like them we do not find that they were brought about by situations that Jesus sought. He met emergencies and miracles resulted. He was no conjurer, no wonder-worker who did things to impress and convince people. Such things he refused to do. When things of this sort occurred, they were accidental. The way he met tense situations expressed his character.

"But Some Doubted"

Yet if we are honest with ourselves and our generation, we must admit that there are many who find difficulty with the accounts of Jesus' miracles. This is far from a strange situation. Even among Jesus' followers, although they had visible evidence before them, some doubted. (Matt. 28: 17.) Is it not well to remember that the religion that Jesus came into the world to be did not have its foundation in miracles but in a Life? With that

Life being what it was, can we discount it because we cannot understand some one of its parts? In any field, religion or otherwise, does inability to rationalize or explain, disprove or make valueless a well-authenticated fact?

He Spoke With Authority

Jesus had no credentials other than those expressed through his own person. He lived in as critical and fault-finding an age as the world has seen. When he spoke, he spoke with authority. Though his enemies refused to follow him, they could not deny that authority with which he spoke, nor ignore the most evident mastery that he had over the bodies, minds, and souls of men. (John 9: 1-34.)

His Solution for Sin

Although Jesus went farther, much farther than any other ever had gone before both in his demonstration of what sin is and what it is not, the idea of sin was not new; it was as old as the world. Many good men, many godly men, had tried to find a way out for their comrades, but all that the best could show was the hope of a deliverance in some distant day. Jesus in his most carefully planned solution of this, the greatest need of men, gave men not a hope but a demonstrated reality. Since his crucifixion, multitudes who have been willing to believe and then to understand have actually come to know that his sacrifice truly is "the price of peace" for them. Others, desiring first to understand and then to believe, have turned away in disappointment and in despair. "Understanding follows faith."

A Fact That Changed the World

For those who have been willing to believe he has granted proof of his every claim. "The Greatest Reality of All," his resurrection and continued presence, gave undeniable assurance to his followers in his own day and through to this day. Once again this was no fine-spun theory, simply a fact of common experience, but a fact that changed the world.

Basing his promise on the fact of his own resurrection, Jesus gave pledge to his followers that they should share with him this experience and should come to know "the end of friction and of rust," as both *here* and hereafter they entered into Eternal Life.

Understanding, Guidance, and Power

Finally, as a conclusion of the story of His life, but not an ending of it or of his power, Luke in his second volume tells of the fulfilling of his great promise in "his greatest gift," the coming of the Holy Spirit to aid his followers further to understand his teaching, to guide them in the application of it to their lives, and to empower them to live it before men.

Truly, the Unique Son of God.

Is it any wonder that one who had come to know him by the path of experience sang–

> "Beautiful Saviour, King of Creation,
> Son of God and Son of man,
> Truly I'd love Thee, truly I'd serve Thee,
> Light of my soul, my joy, my all."

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